

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## CONTENTS.

ECCLIASTICAL AFFAIRS:	A Day at an American	851
"Comprehension or	Camp-Meeting.....	851
Disestablishment".....	University of London.....	852
845	Court, Official, and Per-	
845	sonal News.....	852
Fees in Denominational	Home-Coming of the	
Schools.....	Marquis and Marchio-	
846	ness of Lorne.....	853
The True Strength of	The House of Lords.....	853
the Church of Eng-	The East Surrey Election	853
land.....	The Stowmarket Explosion	853
847	Foreign and Colonial.....	854
The Catholic Schism in	Foreign Miscellany.....	855
Germany.....	Postscript.....	855
848	LEADING ARTICLES:	
RELIGIOUS AND DEMOM-	Summary.....	856
NATIONAL NEWS:	Reform of the House of	
The Bible and the	Lords.....	856
Masses.....	The East Surrey Elec-	
849	tion.....	857
CORRESPONDENCE:	The Land Question.....	857
Comprehension or Dis-	The Postman's Wages.....	858
establishment?.....	Men and Things in America	858
850	LITERATURE:	
The Late Wesleyan	"Peeps at the Far	
Conference.....	East".....	862
851	Brief Notices.....	862
The East Surrey Elec-		
tion.....		
851		
The Statistics of Con-		
gregationalism.....		
851		
The "National Protes-		
tant Institute".....		
851		
Pulpit Robes.....		
851		

## Ecclesiastical Affairs.

## "COMPREHENSION OR DISESTABLISHMENT."

UNDER the above heading, we inserted last week a somewhat lengthy but very able letter from Dr. Vance Smith. We have no present intention of commenting upon it—although on some future occasion it may furnish us with information as to the salient points of the "Comprehension" policy. Our only object just now is to call attention to the following words in the concluding paragraph of the letter:—"But allow me . . . in the fewest possible words, to express my conviction that the religious equality which, I doubt not, we all desire, is not now attainable in this country by means of anything that can be called 'disestablishment,' but only by the retention of the existing national Church revenues for religious uses, and the admission of all sections of the nation, being Christians, to the equal enjoyment of them, whatever the form of outward organisation which may be found necessary to secure this, with a due regard to the religious liberties of all. If you simply 'disestablish,' on anything like the plan adopted for Ireland, you will only set up a great sect of overwhelming influence, largely endowed out of national property, and released from the control of national laws in the use of it. To this body the ancient prestige of establishment will unquestionably cling, while we Nonconformists shall virtually remain what we are, 'Dissenters' still, and for generations to come."

We do not very widely differ from Dr. Vance Smith in regard to the immediate results of "disestablishment" to the Nonconformist sections of the community. We do not think—and we have frankly said so more than once—that the disestablishment of the Church of England will tend in the first instance to the increased influence or importance of the non-established communities. No doubt, much property must in equity be left to the unrestricted use of the Protestant Episcopalians—national property in a technical sense, but property contributed within the last thirty years by members of the Church of England with a view to Protestant Episcopal uses. We make no question, moreover, that wealth of endowment, rank, fashion, and all the other temporal advantages which will still be enjoyed almost exclusively by the disestablished Church in comparison with other religious bodies in England will absorb into the Episcopal Church

a large portion of the nebulous element which now is retained in connection with Dissenting centres. If our object were in any sense sectarian, or Nonconformist, we should unquestionably regard "disestablishment" as a mistake. But this is not our object, albeit we are quite aware that no protestations of ours will prevent our being credited with it. What we desire is that the Gospel of Christ—and of course, we desire that individual conviction should determine what that expression includes and excludes—should be promoted by such means, and by such means only, as are analogous to its principles and its spirit—that what Divine love has bestowed, the responsive human love of the Divine should administer—and that, all the incongruous purposes and agencies which take their rise from the narrow-mindedness, the ignorance, and the lack of faith, which beset humanity, should be met and overcome by the simple force of truth, and by the disinterested and affectionate expression of it by the administration of those who love it. We care nothing for this or that Dissenting body, as such, in comparison of the Christian spirit—and we believe that Christian unity can only come of the growth and predominance of that spirit.

Dr. Vance Smith, we are convinced, will not deny that the truth of Christ can only obtain moral supremacy over the consciences and hearts of men, by virtue of its own intrinsic energy, and of its spiritually self-evidencing power. Mere machinery is of almost infinitesimal importance, save as it is originated by, and adapts itself to, the life by which it is moved. We are far from looking with indifference upon organisation—but the organisations which are framed with a view to spiritual ends, instead of being the natural formation of spiritual sentiment and principle, are not only of small value—they are sometimes the cause of great and unexpected mischief. The ecclesiastical unity, for instance, contemplated by comprehension—"the same dependent relation of all denominations towards the State, and the legal inclusion of them all within the bounds of a national Church"—of what use would they be? Would they necessarily or naturally conduce to brotherly love, kindly as well as wise co-operation, mutual and large-hearted charity? Would they augment, or have a tendency to augment, what the author of "Ecce Homo" calls "the enthusiasm of humanity?" If it would, let the probability of it be fairly shown. If not, *cui bono* an external, and, as it were, a mechanical unity of organisation, brought about by an equal appropriation of national endowments, but expressing no corresponding spiritual reality? We shall but thereby hide from ourselves the true state of the case. Comprehension seems to us likely to do for Christian truth, aye, and for Christian energy, something very much resembling what many persons, with or without sufficient reason, ascribe to trades-unionism—it will reduce all forms of truth to the same level, and forbid the natural superiority of the highest forms fashioning for themselves a more commanding sphere than that occupied by the lowest. This is not the kind of religious equality which we desire.

Some confusion of ideas, we submit, is created by a somewhat loose application of the terms, "nation" and "national," in reference to the question before us. Dr. Vance Smith says, "The future church of the nation must allow

perfect liberty of expression to all its members and teachers, narrow or broad, high or low, alike." "The future Church of the nation"! Well, we should like to know what is meant by the expression. What description of entity does it point to? We hope our correspondent will not deem us captious. But really, we can discern nothing, at least so far as our present information can stand us in stead, but a "concurrent endowment," by the public authority, of all religious sects. But how, we may ask, does an equitable distribution of national endowments among all Christian sects combine them into one spiritual body? How does it, or can it, effect this end, except nominally and unreal, when precisely the same differences of faith, and feeling, and practice, will obtain under a system of concurrent endowment as now? We may call it the Church of the nation, but words do not alter facts. What element of unity will there be to constitute the several Churches one national Church, save the one fact that all will derive their temporal maintenance from one source? What idea, what sentiment, what craving of humanity, will this fact, if it ever can become a fact, express? What moral or spiritual influence can it exert? What special religious impression can it make upon mankind? Wherein consists its power, above and beyond that which would be developed under disestablishment? We can understand it as a sort of trades-union combination for trades-union purposes. But we desiderate something beyond this. We want to know what Christianity will gain by it. Because, as we have said before, we regard religious equality merely as a means to an end—and that end is the promotion of vital religion. Protectionism extended to all industries might have been just, but would it have been expedient? "Comprehension" means the same thing with respect to all forms of religion. It will stifle vitality. It will sap the springs of spiritual enterprise. It is on this account that we oppose it. Voluntaryism has its disadvantages and its dangers; but we prefer to brave them rather than to risk the benumbing influence of concurrent endowment. We may probably return to the subject.

## ECCLIASTICAL NOTES.

THOUGH so many of the country school boards have hastily, and as we think unnecessarily, before building their own schools, resolved to pay the fees of indigent children in denominational schools, the controversy upon the important principle and the practical results of the policy thus accepted has evidently only just commenced. Several of the letters which have appeared in the *Times* on the subject during the week are quoted in another column. Month after month we have insisted on the magnitude of this question, whether on the ground of principle or economy, and are glad to perceive that this view is being recognised as correct. The letter of Mr. Melly clearly points out the many evil results which will follow the extensive remission of school fees, and the giving "out-door relief" to the so-called voluntary schools. "The denominational system—that is, the schools of the Church of England [and Roman Catholics, might have been added], will," he says, "be multiplied; and except in the larger towns, and there only over a limited number of schools, the ratepayers will have no practical control over the education towards which they contribute more than half as national taxpayers, and one-quarter or one-third more out of local rates." Equally complete and



effective are the replies of Mr. Chatfield Clarke and Miss Crawshaw to the plea so recently set-up on behalf of the conscience of the indigent parent—a plea which even the *Times* cannot accept:—

What violence (says the leading journal) is done to the conscience of a parent who is *ex confesso* unable to give a child any secular education, in requiring that the child be sent to a school where so much knowledge at least can be obtained, and leaving it open to the parent to secure religious education for the child from any one of the numberless voluntary agencies ready to give it gratuitously? We have heard of a conscientious convict who objected to picking oakum without having a crucifix before him to steady his thoughts; but his scruples were disregarded by the governor of the prison where he was confined. A child taught in a mixed school is not prevented from being taught elsewhere the faith of the strictest of sects, and the worst that can be said of its education is that it is imperfect.

Our contemporary gives expression to the warning which has again and again been urged by ourselves and others, "that, unless we are prepared to open the way to enormous evils by corrupting the sense of parental obligation and by widening the area of pauperism, school boards should take the utmost pains to insist upon payment by all parents who could, by self-denial and thrift, pay the school fees of their children." Miss Davies, it will be seen, while advocating the remission of fees, contends for the effective control of the representatives of the ratepayers, but she does not pretend that the managers of denominational schools have any thought of surrendering their independent position. Mr. Melly suggests a compromise on the subject, but, as the *Times* remarks—"It seems idle to suppose that managers would, except in rare instances, consent to give to the school board of a district a power of veto over the appointment of a new master or mistress; nor is it likely that they would accept a scheme of lessons, hours, and fees drawn up by it." They want the aid of rates without the control of the ratepayers; and we have yet to see whether a measure intended to promote national education is to be made an instrument for subsidising denominational schools—the religious teaching in which is condemned by their own inspectors—out of the rates, in order that they may not be absorbed into the school board system.

The Independents of the West Riding show a good deal of business-like capacity in their combined schemes for extending the Gospel. In looking over *The Congregational Register of the West Riding of Yorkshire for 1871*, just issued,\* we are struck with the amount of Evangelistic work carried on by Congregationalists in that extensive district. We may say in passing, that the *Register*, which contains some 130 pages, is in its arrangement and fulness of information, a credit to the editor, the Rev. J. H. Morgan, of Leeds. From its pages we gather that 8,000 additional sittings, at a cost of £5,000, are being provided in the district by the Congregational Union. The Union and Missionary society are not, however, confining their attention to the erection of costly places of worship. They are about to launch a Loan Fund of £5,000—the cost of one moderate-sized chapel—to aid in the establishment of twenty-nine mission rooms throughout the Riding; and according to tables given in the *Register*, the repayment of these loans would enable the committee to continue such operations continuously. It is by some such scheme that the spiritual wants of our villages may be met without the creation of separate "interests" and pastors, which are so great a perplexity in rural districts. From the statistics given we gather that the Congregationalists of the Riding, connected with the Union, have 191 places of worship, with 97,426 sittings—being an average of 512 sittings to each chapel. The population of the district was, according to the recent census, 1,831,223; and roughly estimating the proportion to be provided for at one-half, the Congregationalists of the Riding find accommodation for about ten per cent. of the whole. Remembering the strength of Dissent in Yorkshire, and especially the numbers of Wesleyans, it is probable—though of course only conjecture—that the Nonconformists of the West Riding provide fully one-half of the available means of religious worship. It would be well if the editor of the *Register* could in a future issue give, from local information easily obtainable, some comparative statistics on the subject.

We have received copies of a correspondence between the Bishop of Adelaide and the Rev. J. Jefferis, LL.B., Congregational minister of that city, on the subject of Christian union. This is not the first time that the question has been agitated in the colony of South Australia, for, it may be remembered, that when the Rev. T. Binney was at Adelaide, many years ago, it was warmly

discussed without producing any practical result, except to show that anything like Christian union between the Episcopal Church, as represented by High-Church prelates, and Nonconformist bodies is impracticable. In a recent pastoral, the Bishop laid down—1. That Christian union must be sought for in "the corporate unity of the visible Church of Christ." 2. That such unity, and with it Christian union, is to be found only "by standing on the historic basis of the church of the apostolic age." 3. That for those who do not recognise this historic basis, there can be no right hand of fellowship on the part of the Church of England, neither for communities nor for ministers. Mr. Jefferis, in a letter to the bishop, shows that this scheme renders union impossible, and "that all hope is gone of fraternal concord with other churches." Of course, the "historic basis" means apostolical succession, which the Church of England claims to have. Dr. Short, while admitting that there may be many ministers "orthodox in the faith" to be "held in sincere respect and Christian regard," asserts that their orders are not valid, and their title to brotherhood incomplete. With such views—and they are the views of the High-Church clergy in England as well as the colonies—the Bishop of Adelaide could not well contemplate union with schismatics. But he declares that his Church now, as heretofore, will be ready to admit "to her orders" all Protestant ministers who are ready to come in. To which Mr. Jefferis indignantly replies:—

Did you imagine for a moment that this was the fellowship we craved? We do not seek comprehension but communion with you. We do not ask for terms of capitulation, but evidence of brotherhood. We treat with you as equals, yielding something by courtesy, but nothing by right. What is to be gained by the churches in South Australia, save the advancement of the work we are doing in common? We suffer from no civil disabilities. There is no political status to be won. There are no universities with tests inconsistent with religious freedom. Even the social prestige which two centuries of exclusive alliance with the State has given the Church of England is rapidly passing away. Nor could it be thought that by "ministering at your altars," through interchange of clerical service, the gain would be all on our side. Your ministers would speak to congregations at least as large, to minds at least as intelligent, with a service in many cases at least as "comely." Your congregations might be addressed by ministers of several religious bodies educated at college and university, by studies more severe and protracted than usually fall to the lot of your own clergy. The time is altogether past, and the occasion altogether removed, for the supercilious treatment of other churches and ministries.

We should hardly have quoted this correspondence, but for its indirect bearing on ecclesiastical events at home. Dr. Short is only a type of the sacerdotal class which has grown up in England under a "Popish ritual"—comprising a great majority of the State-Church clergy—who do not acknowledge the validity of the claims of any section of Nonconformist ministers. In the face of such opposition, what chance would there be of the passing of the mild "Occasional Sermons Bill" of Mr. Cowper-Temple? Of course, the Episcopal Church in South Australia is entitled to act with as much freedom in respect to other religious bodies as the Catholic Church. But in England the Episcopal clergy, being endowed out of the national funds, are public officers open to free criticism. The boasted validity of their orders comes through the Romish Church, or else the "succession" on which they lay so much stress is broken. Their theories and their practice conform to their descent, and it is important that sincere Protestants should not be deluded in the matter. Anglicanism has the same basis as Romanism—the recognition of a supernaturally-ordained Episcopate and clergy, who claim a monopoly of Divine authority, and place the Church and its "three-fold apostolic ministry" above the Bible version of Christianity. Can we wonder that they, like the Bishop of Adelaide, should place their hopes of Catholic unity rather upon some transaction with the Greek and Romish Church than upon the co-operation of Dissenting bodies?

It would appear that the Old Catholics of Austria and Germany expect much sympathy and co-operation from the High Church party in England. At one of their meetings it was suggested that their rejection of the infallibility dogma, and of many gross errors now accepted by Roman Catholics, "would have the effect of throwing the whole of the English High Church party into the arms of the Old Catholics of Germany." This may, however, be a miscalculation. We have given in another column the programme of reforms originally drawn up by Father Anton, a priest at Linz, accepted at the Heidelberg meeting, and now awaiting confirmation at the Munich conference next month. The first of these articles declares that "each community shall have the

right to choose its own priest, and priests are no longer to be named by the bishops." This savours more of Congregationalism than Episcopacy, and altogether ignores the doctrine of apostolical succession which is the keystone of Anglicanism. Is not the idea of a parish electing its own minister—as is now done in most of the Catholic cantons in Switzerland—abhorrent to the feelings of our High Church clergy? Their recent cue has been to vilify the Reformation, but now the German Catholics are proposing sweeping reforms which even Luther did not venture to suggest!

#### FEEES IN DENOMINATIONAL SCHOOLS.

This question, which will be fully debated at the London School Board towards the end of October, after the recess, is beginning to be discussed by the daily press. The other day Miss Emily Davies, who represents Greenwich on that board, had a letter in the *Times* discussing the matter from a practical point of view, and contending that, economically speaking, the prudent course for school boards would be to encourage in every way the attendance of children at voluntary, i.e., denominational schools, even supposing the fees to be paid out of the rates. The writer contends that the grievance of the parent whose freedom of choice was infringed, would be greater than that of the ratepayer compelled to pay for a denominational school. Miss Davies goes on to say:—

The committee of the London School Board, in their report of compulsion, express their opinion that the power of paying and remitting fees "should be most cautiously and sparingly used, and that the utmost care should be taken to avoid conveying to the poor the impression that they are to be relieved from the obligation of paying for their children's schooling." And, further, "that the encouragement of anything like a general expectation on the part of the parents that, as a matter of course, and on the untested allegation of inability to pay the fees, they will be relieved at the cost of the ratepayers, from their duty to their children, would be a great evil, as tending to pauperise a class of the population who would rather be stimulated to a sense of their duty and to a manly spirit of independence." It is earnestly to be desired that these views, which will be most heartily endorsed by those who know most familiarly the class with whom we have to deal, may be remembered and acted upon by all on whom the duty may devolve of carrying out the compulsory system. But there are many persons who think and feel very differently as to the largeness and looseness with which charitable aid may properly be distributed. And if once the school boards, however unintentionally, introduce a system of competition for free scholars, they will have no check upon public or denominational liberality. All power of control will have passed from their hands.

The fair and reasonable course for school boards to adopt is surely a very simple one. Let us first assure ourselves, as with the statistics which we have in our possession we can do with perfect ease and certainty, that in any locality in which it is proposed to carry out compulsion there is sufficient variety of efficient schools to secure a fair choice, and then give to the poorest the same freedom that we should certainly claim for ourselves. This would no doubt involve in some districts considerable delay in the enforcement of the compulsory bye-laws. To this evil we must submit. Those who are anxious to secure equal dealing with schools of every name, though, some of us at least, regarding the power of compulsion as the best *raison d'être* which school boards can show, have evinced no eagerness to use it hastily, or in such a manner as to sweep the children into the schools of any one denomination. While regretting delay in the complete carrying out of a most useful measure, we accept it as a less evil than even the least appearance of partiality.

In conclusion, may I be permitted to urge upon members of school boards, in dealing with this question the adoption of two guiding principles—(1) that to the conscience of the parent, rather than that of the ratepayer, we owe the first consideration; (2) that, in order to check easy and lavish remission, every means be used for keeping the control as far as possible in the hands of the responsible representatives of the ratepayers.

Mr. T. Chatfield Clarke, who, like Miss Emily Davies, is a member of the London School Board, and a practical educationist of great experience, replies as follows in the same paper:—

Taking the first question dealt with—viz., "that it will be more economical to pay fees than to remit the same," the argument rests on this fallacy, that voluntary subscriptions will be necessary and continued. It is well known that the denominationalists are prepared to bar out board schools and resist the development of a truly national system of education by the united help of school fees, the increased Government grants, and the fees they hope to receive from the ratepayers, without the aid of any voluntary subscriptions whatever. Many of the more cardid of them acknowledge that only one thing is wanting—viz., compulsion, to bolster up a system of education over which the ratepayers can have little or no check, and which may prove far from economical to the State in the long run from the nature of the instruction given. But, again, it is by no means proved that the large schools about to be erected by the board will not, when once established, be enabled to give a much cheaper education than a number of small schools managed as many of the denominational schools have hitherto been; in fact, it ought to result in an essential reduction of cost per head.

But your correspondent soon breaks off the essential point in the discussion, which I trust will be broadly and earnestly taken up by the country—viz., that by the non-payment of fees you will oppress the conscience of the parent, and concludes with the astounding axiom, "That to the conscience of the parent, rather than that

\* London: Simpkin, Marshall, and Co., Stationers' Hall-court.



of the ratepayer, we owe the first consideration." I am extremely sorry that no attempt whatever is made to prove this statement. What can it mean? That you are to discard the recognised rights of conscience so long understood and battled for in this country, merely to give to that parent a right to unlimited sectarianism who has not hitherto had the providence or knowledge to provide for the education of his child, when it is quite possible for that parent to supplement the education of this board school with any peculiar dogmatic teaching out of the hours defined for attendance at a board school.

Practically, it amounts to this, the State says to a parent, you have hitherto neglected the education of your child, we insist on the right and duty to that child of primary instruction, but you have no right even to ask to superadd to that, at the cost of the State or the ratepayers, the teaching of certain dogmas, many of which, while united to really vital religion, have done much to retard that real unity of all religious sections of the community which is so much to be desired. What is asked for is this, to retard for many years the growth of National Schools through the length and breadth of the land, in the face of all the best thought and feeling of the day, which desires the decay of sectarian interests, and to supply in its place a unity of strength and a catholicity in religious teaching and work which shall deal most effectually with the mass of sin and suffering around us on almost every hand.

After much circumlocution your correspondent does admit that a conscientious grievance may exist in the minds of the ratepayers, but then by what process of logic are you to enact bye-laws, giving ground for objection by the ratepayers, while your not doing so leaves the parent under no actual grievance whatever, but merely in the position of one who may seek elsewhere possibly for that which, in the majority of cases, there is no desire for, and would probably be put into his head to desire.

Depend upon it that every true friend of national education (and unless such no person has a right to be on a school board) ought to desire a defeat in every part of this country of Clause 25—nay, even the denominationalists themselves will be truly wise in their day and generation to accept defeat, or not press the clause referred to on the school board, for assuredly if attempted to be enforced it will break the Act down in its infancy, and, as sincere well-wishers of the working of the Act, your correspondent and myself would here join hands to avert such an event.

Miss Crawshaw, of Cyfarthfa Castle, who is a member of the Merthyr Tydvil School Board, and chairman of Vaynor School Board, says that the ratepayers' grievance presents itself more forcibly to herself, the majority of whose neighbours are Dissenters, than it can to Miss Davies, surrounded by a London population. The case is thus forcibly and pithily put:—

In the case of remission of fees by school board schools the indigent parent's conscience is protected by his power to prevent his child attending at the time of religious instruction. There is plenty of free religious instruction obtainable at his choice on Sundays in other quarters.

By paying fees to denominational schools we should protect the indigent parent's conscience in another way also—viz., by allowing him a choice of particular denominational religious instruction on week days for his children, paid out of the ratepayer's pocket.

The conscience of the man who, through misfortune or misconduct, has failed in his bounden duty to his child, would thus be doubly protected. Where is even a single protection to the conscience of the ratepayer—the man who by industry or service to his country, in his own person or by his forefathers, has achieved the means of educating all his own children, and also those of his indigent neighbours? Is the conscience of the indigent parent so much more sacred than the ratepayer's, that we are to do this injustice?

Mr. Melly, M.P., has also entered the lists. Apropos of Miss Davies' conscientious parent, he says:—

It might, in the first place, be urged that no great respect is due to the religious convictions of parents who have never sent their children to any school until by law compelled to do so, and that such newborn conscientiousness had probably been aroused by the active canvass of the curate in charge of the neighbouring school; but it is well known that what parents chiefly look to is the situation of the school, and especially the teaching there given, and rely upon the Sabbath school for the religious training they wish their children to receive. There are in a school I am connected with some hundreds of children, Church, Wesleyan, Methodist, Independent, and Catholic, but of the faith of the managers and headmaster only six. My experience is that the parents who attach importance to religious teaching (with the exception of the Roman Catholics) are not among those whose children are now playing in the gutter, and whom we would compel to send them to school.

Mr. Melly ventures to think that Miss Davies is hardly aware of the magnitude of the question of the payment of school fees. In schools connected with the Established Church there is now unoccupied accommodation for 700,000 children. Mr. Forster told us in his speech on the Education Estimates that application has been made for building grants for 2,800 new Church schools—in which there will probably be accommodation for 250,000 more. These schools are established avowedly for the purpose of filling up existing deficiencies in hundreds of parishes, and thus avoiding the necessity of school board schools, and maintaining a complete control over the primary education of the district in the hands of the present managers.

The million of children who will fill these schools do not now attend school at all, and must be compelled to do so. School boards will be established to enforce compulsion, and the fees will be paid out of the rates, with

no guarantee for religious equality but the conscience clause, or for the efficient management of the school but the Government inspection. Nor will the question be kept within these sufficiently serious limits. Miss Davies says, following the old calculation, that the cost of education in a primary school may be divided into three parts—grant, pence, subscriptions; but this calculation was based on small schools, one-third empty; large schools, especially in towns, filled by compulsion, and the regularity of attendance then enabling the children to earn the increased Government grant (18s.) will be able to make ends meet with a very small subscription list. I speak from experience. The cost of maintenance being thus met by the Government grant out of national taxation and the school pence paid by parents willing to pay, and, in case of inability or unwillingness, by the school boards out of local rates, there will be no limit to the building powers of those who wish to avoid the interference of the public in their so-called voluntary schools. The denominational system—that is, the schools of the Church of England, will be multiplied, and except in the larger towns, and there only over a limited number of schools, the ratepayers will have no practical control over the education towards which they contribute more than half as national taxpayers, and one quarter, or one-third more out of local rates.

When fees are remitted the difficulty will be to draw the line, for in many districts it will be found to amount to almost universal remission:—

Take the case of an industrious sober labourer with three children of school age, earning 20s. a week, and bringing home every 6d. of his wages to his wife; when the school board visits his clean and decent home, would he excuse him the 9d. a week school pence? Next door, in the same court, lives his fellow-workman, who allows his "missis" 10s., and whose filthy, unfurnished house sufficiently betrays the intemperate habits of both father and mother. Are their three children to go to school for nothing, at the cost, too, of his sober neighbour, who pays a 3d. education rate? So far I have merely alluded to those persons upon whom, in the exercise of his duty, the officer of the school board will have to serve notices to send their children to school; but there are many thousands of children now sent to school by education aid societies and by private charity who will then be thrown upon the school boards. There are also large numbers of Godfearing and industrious parents, not one whit removed from the station, not a shilling richer, than those who don't send their children to school, who stint themselves of the very necessities of life to pay the pence for their children's schooling, who won't at all appreciate the verdict of the school board, that, because they did just manage to pay before, they are to continue to do so, while their disreputable neighbours are permitted to send their children free, and still to make night hideous with their drunken shrieks. There is no portion of the population more jealous of unequal taxation, or more irritated by anything which has even the appearance of unfairness.

If, as is probable, there should be an extensive remission of school fees, the magnitude of the question is alarming, and the principles at stake are important.

According to Miss Davies, the school boards, specially elected to control and supervise the education of some millions of children who do not now attend any school, or who attend so irregularly as to learn practically nothing, are to hand over some hundreds of thousands of children to the irresponsible managers of the voluntary schools, which belong, to their credit I heartily admit, to one Church, and attach most rightly great importance to the teaching of the faith which they profess. The law having placed in their hands the power of compulsion, the elected representatives of the ratepayers are to use those powers to fill the schools which are now three-parts empty, and are in many cases probably unfilled because the education there given is not particularly efficient, or because the master or mistress is deservedly unpopular. The Act of 1870 having given them almost unlimited powers of taxation, they are to pay large checks each quarter to private and irresponsible individuals, practically all under the influence of one religious body, and that not in many cases the one to which the majority of the ratepayers belong. To follow this advice would be a dereliction of their powers, and a most feeble discharge of their high responsibility.

The efforts of the churches Mr. Melly regards as having shown how completely they appreciate the prospect of maintaining their management of the schools intact, while relying for a portion of the annual cost upon the ratepayer. The hon. member for Stoke concludes by suggesting a middle course, by which the existing schools may be filled and all unnecessary expenditure avoided, but which, he thinks, would ensure to the school boards a real hold upon the voluntary schools, and give some guarantee to the ratepayers, that their money was properly laid out:—

1. Let all the existing denominational schools in each district which wish to receive free school board children adopt a uniform system of lessons, hours, and fees, to be drawn up by the school board of that district. Of course the denominational religious lesson would be given as laid down by the Act, and no school board children would be required to attend at that time. 2. Let the school board appoint a sub-committee, with power to visit all such schools regularly once a week or oftener; to these visitors all the books and lists of attendances should at all times be open. 3. The sub-committee should also have power to veto the appointment of any new master or mistress. 4. The contract between the school board and the schools to be from year to year, the payments to be one farthing for each attendance of any child sent by the school board, and to be made quarterly. In this way a vexed question might, it appears to me, be set at rest, and, as Miss Davies urges, "every means be used for keeping the control as far as possible in the hands of the responsible representatives of the ratepayer."

## THE TRUE STRENGTH OF THE CHURCH OF ENGLAND.

(From the Unitarian Herald.)

A suggestive paragraph has been going the round of the Lancashire paper, headed, in some cases, "A Word for Mr. Miall." To the discomfiture of Mr. Miall, and to the blighting of the mischievous projects of the Liberationists, the Rev. J. C. Fox, vicar of Padiham, has sent forth to the world the gratifying news that in his parish alone the people have raised 14,000l. for the extension of Church influence, and are able to do the same again if need be. The Rev. J. C. Fox has publicly made known the liberality of his parishioners "for the information of Mr. Miall and all who support his absurd and fanciful schemes." We thank Mr. Fox for his "word." Intended as a dart hurled at Mr. Miall, it is really an arrow for his bow. Used as an argument to shake his feet, it adds to the security of his standing-ground. For what is it but an illustration of the truth that the strength of the Church of England rests, not in the prescription of its ritual by the State, not in the fashioning and protection of its worship by political authorities, not in the control of its discipline by civil governments, not in the repudiated and defied guardianship of its many-sided dogmas by many-minded, disagreeing lawyers, but in that Christian spirit which is not the creation of acts of Parliament, but the property of the entire Christian church? The element of vitality in the Church of England has not been begotten by alliance with the State, but rather stifled by it. That element is, — its voluntarism. Within the last half-century — we might take even a more limited period — it is, that the members of the English Church have become gradually alive to the position Nonconformists have always held — that voluntary zeal and devotion are far more reliable than State support. The voice of history is plain in declaring that in State-supported Churches zeal and devotion have been regarded as unnecessary, and have slumbered in the quiet recesses of the "inner man." Leaning upon the arm of the civil power, the proper strength of those Churches has not been called forth. Behind them has been a power ready to aid their work, assist them in their difficulties, promote their objects; and what incitement has there been for their own energy? The Church of England was far gone in the disease of dependency when the vast success of Nonconformist societies taught it to be up and doing, gave it a much-needed and stimulating lesson in self-reliance. And now, as the result of that instruction in the Christian principle of self-support, we see numerous missionary societies, Bible societies, Sunday-schools, and other philanthropic or religious organisations connected with the Anglican community, all of whose immense pecuniary resources, like the 14,000l. at Padiham, are raised by the agency of — voluntarism. Has the liberality from which these funds flow in abundant streams been inspired by leaning on Governments? Has it been infused by the operation of decrees of Parliament and decisions of law courts? Has it been born of the conjunction between Episcopalianism and the State? We should like to see the society that would say to its generous supporters:—"You contribute liberal sums, but we have not faith that they come of interest in our religious work; we don't believe you would have given a farthing or cared a straw for our success if our Church had not been the creature of the political powers that be." On the other hand, are not all parties in the Church continually basing its claim to be the Establishment upon facts which really show that the Church is acquiring the grand lesson—how to be independent and enterprising, how to employ and strengthen its own inherent energy, how to use and educate its capability of self-support?

Place the two facts side by side—the spectacle of voluntary generosity and the circumstances which constitute the Establishment as distinguished from the Church. Can there be any doubt which of the two facts is religiously the healthier, nobler, stronger? It is the aim of the Liberation Society to develop that nobler power—to rest the Church on its own right arm. Self-reliance will increase its life. It is an undoubted fact that commercial undertakings which do not depend upon Government for assistance are more vigorous than those which do. And it has been confessed that the same thing "is doubly, trebly, quadruply true in the great matter of the Church. She has been enfeebled by being the subsidised ally of rulers. Awakened out of sleep is she by having to grapple with her work without external assistance from a motley crowd of nominal adherents who may sympathise with, be indifferent towards, or strongly opposed to, her work. To stand by herself is a position which is a tower of strength. Ceasing to put trust in princes, upraising herself on her own feet, confiding in the devotion, sincerity, and love of her own people, she will grow in energy. Compared with the supporting staff of her own zeal, the aid of the State is a feeble reed. The grandeur of her mission, and the noble force that belongs to her, as to all, large-heartedness, reduce into paltriness whatever advantages she may derive from union with the State; and were she fully to realise her mission she would say to these pleasant-looking but enervating sorceries—"I will be tempted into gilded chains by none of you." To throw her upon her own resources will be an addition to her spiritual energy and her practical usefulness. Her vitality and growth appear in what she does to support, organise, and extend herself. Looking at the numerous associations with their vast voluntarily-given



funds connected with her; looking at the energy imported into the Propagation Society consequent upon the withdrawal (in 1856 we think it was) of an annual income of 10,000l.; looking at the increase to the Episcopal Church in the Australian colonies since the abolition of the grant from the civil list; looking to the success in funds, earnestness, efficiency, that followed the disestablishment of the Episcopal Protestant Church in Canada and the secularisation of its revenues—can it be true that the same Church, in England, as many of its unwise defenders allege, is unable to maintain itself, and that its severance from Government would produce great spiritual destitution in the country? We cannot believe the pitiable and humiliating proclamation that its supporters are unable or indisposed to provide for it. To leave it to their generosity would be, argue some, to precipitate it into bankruptcy! To throw it upon the good-will of its members would be to ruin it in universal insolvency! We do not believe it. We have a better opinion of Churchmen than some of their representatives in Parliament and the press have. We would say to them, "Look at the signs of the new life in the Protestant Church in Ireland, and cease to libel your friends at home!"

#### THE CATHOLIC SCHISM IN GERMANY.

A letter from Vienna in the *Manchester Guardian* says that the doctrine of infallibility has produced an effect in the Roman Catholic world similar to that produced by a violent earthquake in a large city. He considers a religious revolution imminent in Germany, and says that the Germans are surprised at the little interest Englishmen seem to take in the matter.

"If the Old Catholics of Austria had done nothing more than resist to the utmost of their power the doctrine of infallibility, even then they must have attracted notice from their earnestness and also on account of their close alliance with somewhat similar movements in Prussia, in Bavaria, in Switzerland, and in Belgium. But they are no longer satisfied to passively resist the application of the new doctrine. The changes they have proposed making in the Roman Catholic dogmas increase the importance of the movement a hundredfold. At various meetings in Vienna, Linz, Gratz, and Brunn, propositions were made to reform abuses which had crept into the Catholic Church. Father Alois Anton was then requested to draw up a list of such reforms as he considered most necessary. This was done by him, and after the proposed reforms had received the unanimous approval of a large meeting convened for the purpose at Linz, they were published in the papers. Before reproducing here the list of the proposed reforms, I may mention that in several meetings of the Old Catholics allusion has been made to the High Church party in England. One speaker openly said that the line of demarcation between the Roman Catholic Church and the English High Church was far from a hard and fast one; that the inclinations of thousands of High Churchmen drew them towards the Church of Rome, and that they were restrained from joining it only through some errors and superstitions which had at different times crept into that Church. The doctrine of infallibility—the same speaker continued—had widened the breach between the Roman Church and the English High Church; but it was possible that the rejection of that doctrine by the Old Catholics, and also the rejection by that party of many gross errors now accepted by Roman Catholics, would have the effect of throwing the whole English High Church party into the arms of the Old Catholics of Germany. At another meeting it was especially proposed that England should be included in the countries and provinces to which missionaries should be sent to spread the views of the Old Catholics; and that English Churchmen should be asked to send delegates to the great meeting at Munich in September.

"The reforms proposed by Father Anton, and which, as I have said, were unanimously accepted at a meeting at Linz, and again accepted at a much more important gathering of the Old Catholics of all Germany at Heidelberg, and which are to be presented for final approbation at the great meeting at Munich, are eleven in number, and as follow:—

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.
2. Priests must be sufficiently paid by the community to enable them to live respectably.
3. Compulsory celibacy must cease. Priests shall be allowed to marry as in the early times of Christianity.
4. The Chapters shall be dissolved.
5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province.
6. There shall be no separate payments for masses at burials, baptisms, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees.
7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.
8. Auricular confession must cease.
9. Pilgrimages, processions, and begging missions must cease.
10. The worship of pictures, statues, and images must cease.
11. The traffic in relics must be discontinued, and be proceeded against by the State."

I may remark that in the original language the eleventh article is couched in much stronger terms, the expression used being not the "traffic in relics," but "the relic swindle."

"It is now a well-understood thing that the Old Catholic party has for a programme—or as the Americans would term it, a platform—the rejection of the doctrine of infallibility and the acceptance of the above given eleven articles. He would be dull indeed who does not grasp the importance of the programme this party has marked out for itself. And it must be clearly understood that it is not in Austria only that these ideas prevail; but in Bavaria the party of which Dr. Dollinger is the recognised head has also accepted the programme, and goes by the same name as the Austrian party. At the meeting at Heidelberg, where the proposed reforms were well received, there were deputations from most Prussian provinces, from Saxony, from Belgium, Austria, Switzerland, Bavaria, Baden, and Wurtemberg. On that occasion other proposals were made and new regulations framed which are to be kept secret until the great meeting which takes place at Munich next month.

"If what I have already written fails to exhibit the great importance of the religious movement which has commenced in Central Europe, the fault lies in my description of that movement. I am quite certain that the great meeting at Munich in Sept. will open the eyes of many to the extent and importance of this agitation. People in England cannot follow in all its ramifications the progress of this question as persons living in the very centre of the revolution may do; but it is certainly astonishing that so little notice has been taken in England of the doings of the Old Catholics. The excitement and agitation are over for the moment. But the party is nevertheless actively engaged in disseminating their views and preparing for the Munich meeting. Whatever may be thought of the movement in England, here earnest men are well agreed that the change which is coming will fully equal in importance the great reformation of Luther's time. Out of every ten men questioned on the subject, nine are agreed that another ten years will see all Germany Protestant, or Roman Catholicism established on the basis prepared by the Old Catholics."

The Archbishop of Munich had ordered the shutting of the doors of the church where the "Old Catholic" professor, Friedrich, intended to celebrate a marriage. The church being communal property, the Communal Council had the doors opened by force, and Professor Friedrich performed the ceremony without further hindrance. This statement is from the Augsburg *Allgemeine Zeitung*. Another paper says the archbishop talks of excommunicating the council.

Doctors Dollinger and Friedrich having commenced their usual lectures at the university, two of the clerical professors have refused to continue their services.

A few days ago Father Anton addressed a petition to the Austrian Ministry. In the name of three thousand Catholic families of Vienna who have openly and decisively declared against the new dogma of infallibility, and whose religious convictions will allow them to have the priestly functions henceforth administered for them by such priests only as have remained faithful to the old Christian doctrines, he prays that the old Catholic Cathedral of St. Stephen, which is the common property of all the Catholics of Vienna, be placed at their disposal for the celebration of mass and for preaching, as well as for all the Catholic rites and functions according to the ancient faith.

**THE CHURCH DEFENCE INSTITUTION.**—The *John Bull* announces that during the past week the Bishops of Chester, Rochester, Worcester, and St. Asaph's, has been added to the Vice-Presidents of the Church Defence Institution.

**ARCHDEACON DENISON.**—The Ven. Archdeacon of Taunton occupied the pulpit of his parish church, East Brent, on Sunday evening. This was his first sermon for the last fourteen months, and our readers will be pleased to hear he is so far recovered. —*Taunton Courier*.

**THE POPE'S PRAYER FOR FRANCE.**—The *Univers* publishes the following prayer, which the Pope is said to offer up daily for France:—"O Mary, conceived without sin, look down upon France; pray for France; oh, save France! The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in Thine arms, and France is saved. O Jesus, obey Mary, and save France!"

**FATHER HYACINTHE** has written a letter to Father Penard, a priest of the Oratory and Professor of Ecclesiastical History at the Sorbonne, in reply to some remarks made by the latter at the funeral of the late Archbishop of Paris at the cathedral of Notre Dame. Father Hyacinthe denies that he ever acted as an ungrateful and rebellious son towards Monseigneur Darboy, or was reproached by him. He would bring forward proof of these assertions, he says, but for his desire to respect the silence of a newly-made grave. Father Hyacinthe then explains why he cannot return to the place he has left vacant. He is fighting, he says, in silence and in isolation, against the fanaticism which is endeavouring to reduce the Church to the position of a mere political party. France has been invaded and ruined by the Ultramontanes, he adds, just as she has been by the Prussians, and ecclesiastically subjected by the Court of Rome as she has been politically subjected by the Court of Berlin.

**ZEAL WITHOUT PRUDENCE.**—Two instances of foolish zeal are made known this week by a contemporary, a correspondent of whom says:—"I was tempted last Sunday evening to enter a small conventicle in

the lower part of Lambeth, being attracted by a startling noise which made 'night hideous.' To see three men with their coats off labouring muscularly by swinging their arms in turns while urging the glory of heaven and the wonders of the cross was *outré* enough; but the class of address was even more objectionable. One burly fellow, with the appearance of a costermonger, opened his remarks thus: 'Now, my friends, we'll give the Devil such a jacketing to-night as he's not had for some time.' Comment is superfluous." At Sydenham station a large poster is exhibited, stating, "The coming of the Lord draweth nigh," immediately underneath which is the announcement, also in very large type, "Unavoidably postponed," the explanation being that both announcements are pasted on an auctioneer's board. Consequently it is the sale of a house that is put off, not the more important event.—*From a Correspondent*.

**ABUSE OF THE PULPIT.**—At the last general meeting of the committee of the Dover Town Council, Mr. Alderman Rees in the chair, the subject of the words used with reference to the Queen by the Rev. Mr. Jackson, the curate to the chaplain of the gaol, was again discussed. In answer to a question, the Town Clerk said that the council had not the power of preventing any clergyman whom the chaplain might appoint from officiating in the gaol; that power rested not with them, but with the magistrates. A lively discussion then ensued, in which it was asserted that if the parishioners were more alive to their duty such occurrences would not take place. Mr. Jones said that he was happy to see a letter from Mr. Jackson, in which he said that he referred to the Queen not as the Sovereign, but as the head of the Church; and he thought that the application of the words, a "graceless and irreligious Queen," would have been equally offensive and disloyal, whether spoken of her as the head of the Church or head of the State. It was finally resolved that a letter should be written to Mr. Baynham, expressing the unwillingness of the council to believe that he intended what his (Mr. Jackson's) words conveyed, and giving him an opportunity to offer explanations, and that also the magistrates should be asked to meet the committee with a view to formally prohibiting the Rev. Mr. Jackson from officiating in the prison.

**THE POPE'S LAST ENCYCLICAL LETTER.**—On Thursday another encyclical letter from His Holiness, addressed to "all Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in the Communion of the Apostolic See," was read by order of Archbishop Manning at high mass in all the Roman Catholic churches and chapels in the metropolis and its neighbourhood. It announced the fact that during the past week the Pontificate of His Holiness had actually exceeded that of St. Peter—viz., twenty-five years, two months, and nine days; it thanked the Roman Catholic prelates for their prayers and for those of "the faithful," at a time "when we have been deprived of our city, the capital of the whole Christian world," and for the "frequent demonstrations with which they have affirmed the inviolable rights which, with incredible audacity, have been and continue to be trampled under foot." The Pope then adds his "acknowledgments for the coming together of so many of the faithful from all parts to Rome to console him and to turn his sorrow into joy," and for the promptitude with which "the poor as well as the rich of all Christian countries have endeavoured to aid the poverty to which we have been reduced." He adds, "With hands and eyes uplifted to Heaven, we offer to God all that has been given to us by our children in His name," and that his constant prayer is that "God will bestow on them in return, both in this world and in the next, that rich reward which we cannot give, for all their good wishes for the peace of the world, the victory of the Church, and the liberty of the Holy See"; and he concludes by urging the prelates of Christendom to keep united to each other, so as "to present a compact array to the enemies of God, who with new stratagems and violence assail the Church, which never can be destroyed by any human agency."

**PAROCHIAL COUNCILS.**—In a letter to the clergy of his diocese, the Bishop of Ely recommends the formation of a council in each parish, on the following basis:—1. The end to be kept in view should be to give the parishioners in every parish an opportunity of co-operating with the clergyman, of making known their feelings to him, and of learning his feelings from him. 2. It is desirable for this purpose that every clergyman should make such arrangements as that some of his parishioners should be summoned to take counsel with him twice a year or oftener. 3. The following methods of obtaining such a Council or Church Committee have been suggested; some of them have been tried and found successful. I would willingly leave it to your own wisdom to select that which seems most suited to the nature and character of your own parish; it being kept in view always that it is desirable to elect or invite persons of all classes, from the highest to the lowest:—1. The clergyman, in conjunction with the churchwardens, may invite representatives of various classes; or (2) all adult communicants, together with the churchwardens, may be invited; or (3) an election may be made (a) by calling together all communicants or *bond fide* Churchmen to nominate a certain number, or (b) by calling the vestry to nominate a certain number. 4. The duty of the committee or council, obtained by one of these forms of invitation or election, should be to advise, consult, and co-operate with the incumbent and churchwardens on all matters connected with the spiritual, educational, and charitable interests



of the parish. It is evidently the feeling of the diocese, and it is certainly my own, that a council thus voluntarily formed will give great strength and support to the clergyman and to the cause of the Church and of religion, and that it is not likely to lead to the jealousies or misunderstandings which are almost sure to result from the imposing of a council on the clergyman by Act of the Legislature."

THE BLACK-LETTER PRAYER-BOOK OF 1636.—Mr. Sanders, assistant keeper of public records, gives in his annual report an account of his superintending for the Ritual Commissioners the phototypographic fac-simile of the Black-letter Prayer-book of 1637, with the manuscript notes and alterations made in 1661, from which was fairly written the Prayer-book subscribed by the Convocations, and annexed to the Act of Uniformity. Mr. Sanders thinks the Black-letter Prayer-book will be found to differ from the "Sealed Books" throughout in punctuation and the employment of capitals; and as it is evident, by the alterations made by them in this respect, that the Commissioners appointed to examine the Sealed Books with the original manuscript copy attached great importance to punctuation, the inference appears to Mr. Sanders to be that the MS. copy is not a true copy of the Black-letter Book, at any rate as to punctuation and capitals. In spelling the Sealed Books differ from the Black-letter Book throughout. The revisions made in the Black-letter Book are not always consistent. Passages intended to correspond with one another contain differences of expression. A MS. rubric directs the priest so to order the wine that he may with the more readiness take the cup into his "hands"; but when this act is to be done, a MS. rubric directs him to take the cup into his "hand." The Gospels and Epistles, being ordered to be "all corrected after the last translation," differ greatly from those in the Black-letter Book. "Sufficient unto the day is the travail thereof" is, in the modern version, "Sufficient unto the day is the evil thereof." In the 68th Psalm, "Praise him in his name, yea, and rejoice before him," is now changed to "Praise him in his name, Jah, and rejoice before him"; in the Sealed Book, however, the original reading is preserved. The Black-letter Book has been returned to the Library of the House of Lords.

## Religious and Denominational News.

### THE BIBLE AND THE MASSES.

#### I. THE OPEN-AIR MISSION.

It is not in our magnificent cathedrals, with their wealth of architectural details, gorgeous monuments, rich stained-glass windows, and costly ecclesiastical furniture, that we look for the masses to whom the Bible is an unknown book, to whom the name of the Redeemer possesses no significance whatever. Neither do we seek them in the stately chapels and other places of Divine worship, where crowds congregate every Lord's Day to hear the eloquent utterances of popular preachers. These multitudes in satin and broadcloth, who pour their half-crowns and shillings into the collecting-plate, are not the people for whose spiritual welfare we are so anxious, for whose instruction in religious matters we have organised so many evangelistic agencies. No, we must seek them in the street. You cannot coax them into church or chapel. They are proof against all inducements. Therefore, if they will not come to us, we must go to them. If they will not listen to the words of Scripture when uttered in a place of Divine worship, we must speak them in the street. Thus it is that open-air preaching has become a recognised portion of our evangelistic system, and thus is it that the useful organisation known as the "Open-air Mission," has found so many friends and supporters. There was a time when open-air preaching was regarded as some low and vulgar, although it could boast a venerable antiquity; but that time has passed away, and now we find that even a bishop does not think it beneath him to preach in the same fashion as did the Apostles of old. But in the street there prevails a principle of real equality. The crowd think no more of a live bishop or dean than they do of a tinker or cobbler. To understand the ways and habits of the masses, one must be continually mingling with them. The requisite knowledge cannot be gained in any other way, not even by the study of popular books. The committee of the "Open-air Mission" seem to understand this. Their workers are selected with a special view to fitness. It is not everyone who can read aloud a chapter from the Bible, or sing a hymn, who is competent to conduct an open-air service, and the forgetfulness of this fact has rendered nugatory much of the work of the open-air preacher. The Open-air Mission Committee express their regret that so much of the open-air preaching in London should be—to use the mildest term—of an inferior description. But they very justly observe that in so large a city as London there must of necessity be much that cannot be commended. Men whose

zeal outstrips their knowledge, and others who imagine their notions to be great principles, will always abound, and they will seek publicity by declaiming in the open street, which is free to all. The Open-air Mission Committee are not responsible for these persons; nor for many others whose doctrines are sound, but whose manner and style of delivery unfits them for effective street-preaching:—

There are two difficulties in this matter. One is, to convince unsuitable men that street preaching is not their vocation; and the other is, to convince suitable men that they possess the needed qualifications, and so ought to use them with vigour. If more of the latter men would undertake the work, fewer of the former kind would continue to do it.

But something more than mere preaching is required. The hearers must first be brought together. To secure this, recourse is had to singing, reading, praying and tract distribution.

The first serves to attract the people, the second shows that the Bible is the treasury from which the preacher draws all his supplies. The third shows the preacher's dependence on Divine power, and the last reminds the people of the service when it is over, and also further instructs them in the truths of the Gospel. No definite rules can be laid down as to the order or proportion of each of these accessories. But as the vocal proclamation of the Gospel is that which has the fullest blessing attached to it, it is the increasing conviction of the committee that, as a rule, the above-named aids ought to be used sparingly, and preaching must be regarded as the chief work done in the streets. Against the ordinary mode of tract distribution, indeed, some strong things might be said, "Good tracts," observes the committee, "are unquestionably valuable, and no Christian worker would willingly be without them; but they ought to be purely supplementary, and not handed about while the service is proceeding, so as to distract, or even disperse, the congregation. Those who have the oversight of meetings ought to see well to this matter."

It is admitted, however, that occasions frequently arise when the ordinary means for obtaining hearers fail. At such times fresh plans must be attempted. The present year has witnessed several experiments, under the sanction of the committee, with instrumental music as an accompaniment to the singing. In poor neighbourhoods especially, people are far more readily drawn together by the sound of some simple musical instrument, than by ordinary singing. Another experiment has been the combination of out-door with in-door meetings, and continuing in the same district for several consecutive nights. For instance, in Islington a series of services of this kind was conducted last autumn and winter. One, and sometimes two, hours were spent out of doors, in short, hearty services.

Ten minutes or a quarter of an hour only was spent at each station. The singing and the music (a concertina) soon brought the people together. One or two verses of a hymn were sufficient for the purpose. Then a short, pointed address was delivered, and the people were invited to meet in some neighbouring schoolroom for half-an-hour's prayer-meeting. The clergy readily lent their schoolrooms for these closing prayer-meetings, and some of them aided in the preaching out of doors.

One hears very little now of police interference with the open-air preachers. In fact, we generally find the police affording all necessary help, a change manifestly for the better in every respect. This is the work of the Open-air Mission committee, whose efforts have aided materially in the establishment and maintenance of a proper understanding between the police and the preachers. The metropolitan police authorities have agreed to remit all cases to be dealt with by the committee in the first place, and this plan works well. As an illustration of the fairness and consideration of the authorities, it is mentioned that when the society stated a case in which a street musician had been unfairly treated by a constable, the matter was inquired into, and the constable was reprimanded and removed to another district.

Among the stations of the mission are the Westminster end of Westminster-bridge; Bermondsey-square, Battersea-park entrance, near Chelsea-bridge, Clapham-common, Deptford, Southwark-park, Kennington-road, &c. The principal stations of the mission seem to be confined to the Surrey side of the Thames, but the labours of the committee are more extended, for there is scarcely a city or town in the kingdom in which they have not some influence. Their plan is rather to supply deficiencies than to attempt rivalry with existing means. Would that all other associations were based on a similar principle! Like all the other metropolitan evangelistic organisations, the members of the Open-Air Mission complain of their exclusion from the leading London parks. They think it a strange anomaly that all preaching should be strictly prohibited, while political demonstrations are permitted without let or hindrance, while the Sunday bands are not only allowed, but have stands erected for their use by the Government at the expense of the country. "Such a state of things," they declare, "calls for a very loud and continuous protest from the Christian public." But are not the committee aware that if religious preaching is not permitted, no objection is made to religious singing; and that in Victoria Park a band of singers take up their station every Sabbath afternoon and attract large numbers by singing popular hymn-tunes? Why should not similar bands be established in the other parks? Some of the auxiliary work connected with the mission is carried on under rather unusual conditions. For instance, Mr. George Holland, who

has a mission work in George-yard—the famous Guilt Gardens of Charles Dickens—says:—

During the season we hold from 150 to 200 services. Our plan is to carry the Gospel into the courts, alleys, and back streets, as masses of the people who live there never leave their places of abode on the Lord's Day. One of our stations is a large square court, where from 20 to 30 people sit at their windows, besides persons from the neighbouring lodging-houses, who form a group of attentive hearers. Another station is a large court-way, where there is a large lodging-house. Here the people bring out forms and stools and a few chairs, so that sometimes as many as 50 have been seated, besides others who stood around the preacher. A third station is the top of George-yard, where sometimes we have a crowd of 200 persons. Including tract distributors about 30 people are engaged in this work. Some now engaged in preaching formerly lived in the neighbourhood. Among the converts two are now Scripture-readers. A third is the superintendent of a large Sunday-school. Others are heard of in far distant lands engaged in preaching the Gospel.

Of Mr. Booth's work in the same neighbourhood, we shall speak on another occasion. In the provinces we find the same earnest zeal everywhere conspicuous. At Cambridge there is a University Open-air Mission. We wish we could say the same of Oxford. Street-preaching is excellent practice for persons training for the ministry. Some of these open-air gatherings would furnish excellent materials for the artist. Here is an example. Mr. Vicary, writing from the Devonshire coast, says:—

Our method of informing the inhabitants was to send round the orier, bidding him call out, "Good news! Good news!" and then name the time and place of meeting. Hundreds would flock together, and on several occasions many were broken down, weeping aloud in the open-air. At Newlyn especially we had a glorious time. I took my stand near the beach on Wednesday afternoon at three o'clock. About 150 fishermen and their wives assembled. The scene was most enchanting, as the beautiful Mount's Bay lay open in front, and the blue sky overhead, with the town of Penzance on my left. I was forcibly reminded of Him who by Gennesareth's lake taught the people from a fisherman's boat. Speaking of Plymouth itself, Mr. Vicary says:—"My American organ has rendered me great service here during the summer—calling together congregations of hundreds in a very few moments, which, before my song is ended, have swelled up to a thousand. During my last tour I had an organette with me as being more portable."

Frith, Faed, Solomon, and other artists, have employed their pencils on subjects far less worthy of their talents.

But the Open-air Mission has other work besides the ordinary street-preaching. It sends forth its agents to numerous fairs, races, shows, exhibitions, regattas, and the like. It is not for us to discuss the expediency of so doing; we have merely to record the fact. The committee speak strongly in favour of these special visitations. They say:—"Perhaps nothing shows more clearly the value of the mission than this branch of its work. There is no other society which systematically attempts mission work at these gatherings." They certainly have a large body of evidence in their favour. Epsom and Doncaster seem to be the two places which chiefly engage their attention. This year, as usual, an immense number of the racing fraternity and pleasure-seekers assembled at Epsom during the "Derby Week."

On the Derby Day it was computed there could not be less than 250,000 persons present, and one newspaper put them down at 300,000. Among this vast mass of human beings twenty-four missionaries were at work, representing chiefly the Open-air Mission and City Mission, who distributed in the course of the week upwards of 50,000 tracts, Scripture cards, and books. The usual course was tract distribution during the day, and open-air preaching in the evening. On the eve of the races, the missionaries were to be found entertaining a company of gipsies at tea in the mission-room, and afterwards introduced to their guests a converted gipsy, whom they had brought from London to speak to this nomadic race. A young woman who had taken to this wandering life, was rescued at this meeting and sent to a home in London. Then some of them would be up and on the downs by five o'clock in the morning, labouring among the hundreds of poor wretched camp-followers of this great carnival, who had been lying under the hedges or on the downs all night. Any attempt at mission work among this class of persons renders it necessary that the hand should be put in the pocket. Hence, poor as most of the missionaries were, there was not one among them but ministered of his substance, and that more than once or twice during the week, to feed these miserable starving creatures. Some of the preachers were to be found on the downs again at night. Here one detachment visited the booths, while another sought to gain the ear of wanderers and the gipsies by the notes of a concertina and the singing of a hymn. A poor boy who had strayed here from London, was brought back to town. One of the workers had a Bible-stall; another, who was blind, sat by a path in a field each day reading the Scriptures to the passers-by. One could play a clarinet, and another a concertina, which they sometimes used at the services by the clock tower.

All this is singularly interesting, as showing the earnestness and perseverance of these workers in the cause of the Gospel. Among the fairs visited is that at Peterborough, which is held in October. A correspondent furnishes an interesting and vivid picture of mission work during the Sunday in the fair week. He says:—

We see all the shows closed, for it is Sunday; but many of the booths and stalls are open, and a large number of people are wandering about. We see Douglas's theatre at the extreme end of the avenue of booths and shows. We pull down the steps and mount the stage, drawing up the steps after us. No one asks us what we are going to do, for the proprietor has given permission to



the preachers to occupy the stage freely on the Sunday before the fair. One year he offered part of his proceeds to the charities of the city, but his offer was declined, on the ground that his theatre unsettled the minds of the young people, and was the cause of moral evil, especially as he stays many days after the fair is over. While we are speaking, a woman comes out of one of the shows, and addresses the preachers in no complimentary terms. She calls them nuisances for disturbing people on the Sunday, when they want to rest, as they work hard all the week. "She says, 'You ought to go where nobody can hear you.' Some boys perceive that she is slightly under the influence of drink, and they try her temper. So she retires for a few minutes, and then reappears with a pail of water, which, after another lecture, she throws not over the preachers but over the boys. The evening service on the same spot is uninterrupted. Hundreds of people are wandering about in the meadow, whom "the sound of the church-going bell" and the sight of the open chapel-doors have failed to attract. It is a deeply interesting service. The blue vault of heaven is studded with stars, and the silvery beams of the moon illuminate the strangely mixed audience. Occasionally a bright glimmer is seen as a fresh pipe is lighted in the crowd. And so the sweet sound of the Gospel is heard by many who would never voluntarily place themselves within hearing of a preacher's voice. Hence the Sunday before a race or fair should always be seized by Christians, and used for the glory of their Lord and Master and the good of the people.

But we must pause, although our materials are far from being exhausted. Sufficient evidence has, however, been adduced to show that among the many agencies now employed in rendering the Bible familiar to the masses, the Open-air Mission is by no means the least useful or successful.

The Rev. Robt. McAll has resigned the pastorate of the church and congregation worshipping in Belgrave Chapel, Leeds, and his resignation has been accepted.

**THE CHINESE BIBLE.**—From the *Chinese Recorder* we learn that the Committee of Protestant Missionaries at Peking, who have for some time been engaged in preparing a revised edition of the Bible in Chinese, have now nearly completed their labours; and that the revised text will shortly be published by the American Mission Press within the walls of the capital.

**OPEN-AIR MISSION.**—The monthly conference of the members and friends of the Open-air Mission was held on Monday evening, in the Lecture Hall of the Sunday-school Union, Old Bailey, and was presided over by Mr. T. B. Smithies. A paper on "The Use of Singing and Music at Open-air Services," written by the Rev. John Curwen, of Plaistow, was read by his son, and ably illustrated by a choir, under the direction of Mr. Robert Griffiths, secretary of the Tonic Sol-fa College.

**LEICESTER.**—A public tea-meeting and recognition service in connection with the settlement of the Rev. W. Evans (late of Staleybridge), as pastor of Dover-street Chapel, was held on Tuesday last week. A large number of members of the congregation and their friends partook of tea in the school-room at five o'clock, and subsequently adjourned to the chapel, in which the recognition service took place, the Mayor (J. Stafford, Esq.) presiding. Addresses were delivered by Mr. Harvey, the senior deacon, and the Rev. A. North, of Staleybridge. The Rev. W. Underwood, D.D., then delivered an address on the "Pastoral Office," which was followed by the Rev. W. R. Stevenson, M.A., speaking upon "The Duties of the Church to the Pastor." The Rev. W. Evans (the new pastor), the Rev. T. Stevenson, and the Rev. J. C. Pike also addressed the meeting, which afterwards terminated with a vote of thanks to the Mayor for presiding.

**ST. MAWES, CORNWALL.**—The recognition of Mr. J. F. Morgan Glauville to the pastorate of the Independent Church, St. Mawes, took place on Wednesday, August 23rd. Suitable portions of Scripture were read and prayer offered by Rev. J. Coleman, of Penryn. The Rev. G. H. Hobbs, county sec., delivered an excellent address on "Congregational Principles," and the Rev. J. C. Bedolfe, of Falmouth, asked the usual questions, which were satisfactorily answered by the pastor elect, Mr. J. Sprake responding on behalf of the church. The recognition prayer was offered by the Rev. G. H. Hobbs, in the absence through illness of the Rev. R. G. Williams, of Penzance. The charge to the minister was delivered by the Rev. Joseph Morris, of Bristol. In the evening an impressive sermon was preached to the church and congregation by the Rev. J. Coleman, of Penryn.

**SWITZERLAND.**—On Saturday, the 19th inst., the first English church in the Engadine, which has just been built at St. Moritz, was consecrated by the Right Rev. Edward Parry, Bishop of Dover, who was supported by a numerous body of English clergy. The villagers had shown their kind feeling by contributing wreaths of evergreens and flowers for the decoration of the walls, and the general interest taken in the event was evidenced by a crowded congregation. The church will accommodate about 220 persons. The building is now complete, with the exception of the tower and some minor details, which will be added so soon as the necessary funds are provided. The architecture is simple and suitable to the climate, carrying out the characteristic style of the country. The cost will be about 1,200*l.*, of which 900*l.* has already been subscribed. About 50*l.* was collected after the consecration.

**WEEK OF PRAYER THROUGHOUT THE WORLD.**—A circular has just been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for

setting apart the week commencing January 7th, 1872, for special humiliation, thanksgiving, and prayer. In the course of an address upon the subject of universal prayer, the circular says: "Christians throughout the world have been accustomed for many years past, and with increasing encouragement and advantages, to consecrate the week, commencing with the first Sunday in January, to united application. Day by day in that week they have been brought into sympathy with each other's wants and duties and trials, with each other's union in Christ, and with each other's privileges, and with each other's participation in Divine and eternal realities." The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting, touches upon the necessity of united prayer, especially for heathen lands, and cites the astounding fact, that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the other 788,000,000 are entirely pagan. The circular bears the signature of the Earl of Chichester and James Davis and Hermann Schmettau, Ph.D., as president and secretaries of the British branch of the Evangelical Alliance, and is also signed by the presidents and secretaries of the American, French, German, Belgian, Dutch, Netherlands, Swedish, Turkish, and Greek branches of the Alliance.

**ST. HELIER'S, JERSEY.**—On Wednesday, August 2nd, a recognition service took place in the Independent chapel of Halkett-place, St. Helier's, Jersey. The old chapel, which was the first Dissenting chapel ever built in Jersey, has been replaced by a new and elegant building, but the church did not prosper, and was without a pastor, and reduced to a very small number, when the Rev. Ph. Hocquard was proposed as minister. He agreed to come on trial, and, after eight months, has been chosen unanimously as pastor. This gentleman, who is a native of Jersey, was for many years a Wesleyan minister, most of the time in the south of France. Various circumstances having led him to give up his connection with that body, he has now cast his lot with the Independent churches. The chapel is now often quite full of attentive hearers, and many have been added to the church. At the ceremony of recognition the chapel was filled. The Rev. P. Binet, B.A., presided, and opened the service by singing and reading several portions of Scripture and prayer; the Rev. J. Lemon followed with an exposition of Congregational principles; Judge Le Bailly, a deacon of the church, gave a few details concerning the history of the church, and how the church had been led to choose Mr. Hocquard as their pastor. The last-named gentleman gave an account of his early consecration to the work of the ministry, his change of views, and the end which he proposed himself in accepting the call of the church. The Rev. P. Blampied, of Guernsey, offered the recognition prayer, and gave the charge to the minister; the Rev. G. Perchard addressed the church; the Rev. Ph. Bailhache (Baptist), of London, was also present.

### Correspondence.

#### COMPREHENSION OR DISESTABLISHMENT?

To the Editor of the *Nonconformist*.

SIR,—Dr. Vance Smith's letter of last week claims a courteous and not too brief reply.

Let me, in the first place, unhesitatingly withdraw the word "sneer." It did seem to me like a personal affront to "commend to the consideration" of men a principle which they hold sacred as if they were ignorant of it or unfaithful to it. Since, however, Dr. Vance Smith says that no "sneer" was intended, I will not further attempt to justify my use of the word.

To speak of pleading for comprehension "from a Unitarian standpoint" is not the same thing as to speak of "putting forward as a sufficient basis for Church communion any doctrine or principle that could be stigmatised as 'Unitarian.'" I have not represented Dr. Vance Smith as doing this; my words are ("comprehension") is, in fact to him the ecclesiastical development of his theological principles." How far I am justified in this statement will appear from the title of the last chapter of "The Bible and Popular Theology,"—"Summary of Results, with additional remarks—The Christianity of Christ—His true Dignity—His Death—The Lord's Supper, What it is—The Function of the Bible: Priestly Authority—The Church and the Churches—Proper basis of Christian Communion—Question of a National Church—What Unitarians Worship—What is a Unitarian?" Dr. Vance Smith is too clear a thinker to group subjects that have no logical connection; and these different headings show how intimately his theological convictions are associated with his Church theory. There is a very important omission in his quotation of this part of my review. After quoting the sentences in which he gives Anglicans and Catholics their *cogit*, I say that, "Seeing it is quite certain that the bulk of the Nonconformists do not wish a comprehensive National Church, and would still be Dissenters were the Establishment placed on such a footing to-morrow, Dr. Vance Smith's proposal amounts to this, that the Establishment should be revolutionised, in order that the Anglicans and Catholics should go out for the Unitarians to come in." The words italicised have been omitted by Dr. Vance Smith in his letter. Had they been inserted, it would have been evident that this was my view of the practical issue of his suggestion, not

that it was represented as his claim. What the force or relevancy of the conclusion is, I am quite willing to leave your readers to decide.

In my argument that no Christian Church would comprehend the nation, I have borrowed a few words from Dr. Vance Smith. This, he says, is "a little captious" on my part. In the next paragraph, however, he acknowledges "the very serious character of the difficulty which I bring into prominence." Let me assure him that I borrowed his words, not to cavil at them, but with the grave intention of bringing the very serious difficulty itself into prominence. Surely to do so is not "captious." I have no doubt that Professor Huxley or Mr. Mill would assent to the position that no "creeds" or "articles" or "doctrinal schedules" should be "set up above the words of Scripture, or the words of Christ, and made legally binding on future generations, whether or not they can accept them as true." I also assent to this position. I have no doubt that these eminent men would admit "that a sufficient basis of union in a common church for Christian men might be found in Christ's words." I also admit it, and thank Dr. Vance Smith for his strong and repeated assertions of this principle, although he hurls them against me as hostile weapons. What I am not prepared to admit is the propriety of the nation or State giving to Christians "revenues or honours" because they are Christians, and excluding from them the non-Christian part of the community.

Dr. Vance Smith says that "it is constantly necessary, under a constitution like ours, that the minority shall give way to the majority; and that the majority shall be allowed to make the laws, and regulate the institutions on which, and by which, our common national life is dependent, and expresses itself." But the Church is not one of such institutions; and, because it is not, the argument is inappropriate. That common national life neither depends on, nor expresses itself by, unity of Church, the examples of America, Switzerland, and Germany attest; perhaps still more signally the example of Great Britain, because we are still passing through the process, begun at the Reformation, of giving full play to the development of religious and ecclesiastical differences, the "common national life" not suffering a whit thereby.

The indirect share in the benefits of a National Church enjoyed by those who are not members of it is a favourite argument with adherents of the present Establishment. The "gentleman-in-every parish" plea is one example of it.

Dr. Vance Smith fully assents to my observation that "we have no more right to repress the utterance of narrow religious convictions than to demand the profession of a dogmatic creed." But he does not seem to recognise the sense of responsibility in members of a Church for what is done or taught in that Church. We need not resort to "extra-Scriptural sources" for the principle that that may concern us in fellow-members of a Church which would not in others. Paul, speaking of Christian character (1 Cor. v. 9-13), draws precisely this distinction. I must not for a moment be supposed to be calling anyone "heretic," still less to compare the disciples of any theological school with the sinners whom Paul alludes to; I am dwelling on a principle right, I believe, in itself, and the force of which seems wholly unappreciated by Dr. Vance Smith. In reference to my illustration of a distinguished Trinitarian and an equally distinguished Unitarian not being united by common religious exercises, he asks, "Could they not, being Christians, both of them worship together the God and Father of Jesus Christ?" But in "The Bible and Popular Theology" he quotes Dr. Hook's description of Unitarians as "certain persons who do not worship the True God." It is bad enough to hear bishops and others speak of feeling obliged to "do something" for the injured honour of the Second Person of the Godhead because a scholar of another denomination than their own sits on a Bible Revision Committee; but they would feel even more the pressure of the obligation, and the scandal would be worse, were the State to make them all fellow-members of the same Church.

It is this special feeling of responsibility in individuals in relation to the faith and worship of the Church as a whole, that I regard as certain to create schism or "sectarianism within" such a Church as Dr. Vance Smith describes. No one acquainted with English religious society can ignore it; it would work in various degrees and often with a vehemence proportioned to the want of breadth and enlightenment. Dr. Vance Smith represents me as saying that comprehension is "only a scheme for the suppression of religious zeal and for intensifying sectarianism." I have made no such foolish, self-contradictory statement. It is because the zeal will not be suppressed that I believe the sectarianism will be intensified.

Dr. Vance Smith puts my objection thus, that "if we give men equal advantages and liberties of every kind in connection with religious profession, we shall only add new bitterness to their existing sectarianism, shall only divide them from each other more than they have been divided before." I decline to accept the parentage of this "paradox." Not to dwell on the fact that the scheme in question would not extend "equal advantages" to any religious profession except the Christian, I should state my case somewhat differently. To assign certain advantages to Christianity is to



authenticate as Christian those on whom they are conferred; to accept such advantages is to accept the authentication; and there are multitudes in England whose conscientious feeling would suffer violence by thus authenticating some of the denominations. For the State to treat the bulk of the nation as of one religion, while the course of theological controversy is continually revealing differences between them which many of them regard as vital, would be to "add new bitterness to their existing sectarianism." I regret to have been compelled to draw out at length this argument: it has been as painful to me as an *argumentum ad invidiam*. And I had better add that while I see this difficulty in the way of the comprehension scheme, I have no sympathy with those who ban their Christian brethren; lest I be regarded as identifying myself with those whose earnest but "narrow religious convictions" I have affirmed we have no right to repress the utterance of.

Dr. Vance Smith points out as the "error" of my position, that of "supposing that a National Church must necessarily have one uniform theology, equally held, or at least professed, by all its members." The word "theology" here is very vague. I do not suppose a uniform theological system necessary to the idea of a Church; but I do regard some common theological truth as essential to any Church, be it national or otherwise. Dr. Vance Smith seems to me to concede this in his constantly contemplating Christians alone in his proposal. He finds "ample basis for the establishment of one united and comprehensive Christian Church," in "a common loyalty to Christ, a common sympathy with His Spirit, a common desire to live and to worship in accordance with His word." I quite agree with him; this seems to me the proper basis of Church fellowship. But all this is the emotional expression of theological convictions; we have here truth apprehended by the heart and conscience rather than by the intellect. Conscience and emotion are even less appropriately brought under State action than intellectual religion. Such a comprehensive Church as Dr. Vance Smith describes is also my desire and dream for the future, but I do not believe it will be an Established Church, nor that it will care for the name "National." It will come about as the result of freedom. For some time past religious freedom in England has wrought in the direction of multiplying sects. When it is widely and clearly apprehended, as in free churches it is rapidly becoming apprehended, that the intellectual, dogmatic form is a poor vehicle for religious belief, we shall see a true and trustworthy movement towards comprehension. In this way, as I think, and not by the intervention of the State, will a union of Church parties be brought about. It is a fact that now, among the free churches of the country there is a union that has not waited for comprehension schemes to display itself, but is manifest between the denominations; in the Church of England the comprehension of parties has not wrought unity.

Meanwhile, we have to look an existing state of things in the face. Dr. Vance Smith points out in his last paragraph the results of disestablishment. We cannot cut ourselves off from the past. Do what we will, improve as we may upon the actual mode carried out in Ireland, "the ancient prestige of establishment will unquestionably cling" to the Episcopal Church, "while we Nonconformists shall virtually remain what we are, 'Dissenters' still, and for generations to come." The scheme of comprehension is a perilous experiment; we know what disestablishment would be.

Rather bear the ills we have,  
Than fly to others that we know not of.

The present state of English society affords no hope that comprehension would bring religious peace. And if it did, there would still remain the two great objections that this would not be religious equality, but at most Christian equality; and that the methods and objects of civil government and of religion are so different that they had better pursue parallel but separate paths; securing to each other indirect and incidental benefits, but not intermeddling in each other's province.

I remain, yours truly,  
THE REVIEWER OF "THE BIBLE AND  
POPULAR THEOLOGY."

P.S.—I am sorry for the misquotations Dr. Vance Smith complains of in his postscript. They were printer's errors, and my text fared rather worse than his. Writing too far from London to render it always easy for me to correct the proofs, and my handwriting not being uniformly easy for compositors to read, I have to claim forbearance on account of such accidents.

#### THE LATE WESLEYAN CONFERENCE.

To the Editor of the Nonconformist.

SIR,—I have just seen your issue for the 16th: you there state my motion in the Wesleyan Conference respecting the use of the ballot in electing to office was "negatived." My motion in favour of such elections was carried. I see the same unaccountable error in the *Times*, which paper is not ordinarily the best source from which to take information on Wesleyan matters.

I remain, yours respectfully,

JAMES H. RIGG.

Wesleyan Missionary College, Westminster.

August 24, 1871.

#### THE EAST SURREY ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—Among the many causes which contributed to the Liberal defeat in East Surrey, not the least in my opinion, is to be found in the feelings of disappointment—not to say disgust—among many Dissenters at the manifest coquetry with Roman Catholicism indulged in by Mr. Gladstone and the Ministry. The passing of the Glebe Loans (Ireland) Bill; the abolition of the Statute of Mortmain in Scotland, evidently in the interests of Romanists; the great pressure that had to be put upon Government to make them withdraw the Prison Ministers (Ireland) Bill, a measure which would have subsidised the Romish priesthood with between 40,000*l.* and 50,000*l.* a year; and the more than half-evident intention, if wiser counsels or stern opposition do not prevail, to throw a peccuniary sop to Ultramontanism for establishing a priestly system of education in Ireland on the plea of removing some hidden "grievances," these things are more than many Nonconformists can stand. They cannot care much to uphold a Government which only uses their support to thrust a barbed spear between the joints of their harness. These wounds of a friend are not faithful, but cruel and deadly, and if Mr. Gladstone is wise, he will be warned in time that Englishmen, and especially the Dissenting portion of them, will not favour or countenance any Cabinet which seeks to establish in any degree the Roman Catholic or any other communion by State aid, or which surreptitiously removes the wholesome restriction of the laws against religious terrorism in a dying hour, which have been the pecuniary salvation of many a family against the grasping rapacity of priests and harpies.

Yours, &c.,

LAMBETH.

#### THE STATISTICS OF CONGREGATIONALISM.

To the Editor of the Nonconformist.

SIR,—As a member of one of the churches included in the Congregational Union, I cannot but express my surprise and regret that Mr. Gamble, or any one of the ministers connected with that body, should have deemed it prudent to resist the effort now being made by the worthy Secretary to obtain such statistical information as might be advantageously employed for the general good of the affiliated churches.

Had there appeared in this project any attempt to encroach on the liberty which is our peculiar boast as Congregationalists, I doubt not that all who value that liberty and rejoice in that name would have felt obliged to the man who came forward as the champion (even though self-appointed) of our well-understood principles, to denounce the proceeding, and to recommend his brethren to unite in offering the stoutest resistance to so improper a requisition. But, clearly nothing of the kind was intended, and the simple object of the issue of the circular and schedule complained of seems to have been to collect reliable information as to the present state of the churches which might serve to suggest and give direction to well-concerted efforts to uphold and energise local interests, to infuse new life into languishing causes, to sustain the hands and cheer the hearts of earnest and devoted labourers in the Gospel vineyard, and especially in the present stirring and eventful times, to indicate more clearly what Israel ought to do in order to advance the growing interests of Christ's kingdom, and thus, in a variety of ways, and in no small measure, to realise the advantages of Presbyterianism without the authoritative interference of Presbytery or Synod, or, indeed, sacrificing one iota of those principles of church government we all hold in common.

It is, therefore, with sincere regret that I have observed the course taken by so estimable a man and minister as Mr. Gamble, and the unseemly strife which his published letter has provoked, and which the worthy Secretary has replied to in so dignified and satisfactory a manner.

I would rather address myself to another point of considerable importance involved in this dispute. It matters comparatively little what an individual minister may think, or may please to write on such a subject, in his private capacity. He thereby only commits himself, and to his own Master he stands or falls. But, I beg to ask, with all seriousness, on what ground can he justify the compromising of the church over which he presides, by declining to furnish the information desired of that church, without having ascertained their views in the matter, and obtained their consent and authority? The Secretary's appeal was, it appears, to the church; but Mr. Gamble intercepts the document on its way, and by acting on his own individual responsibility, he ignores the church's claim to be heard, and says in effect, "*L'eglise, c'est moi.*" Thus, while instinctively shrinking from the least semblance of Presbyterian action, he assumes an attitude which at least savours of personal government. But I must leave Mr. G. to clear up this matter as best he may.

Yours, &c.,

BEREAN.

#### THE "NATIONAL PROTESTANT INSTITUTE."

To the Editor of the Nonconformist.

SIR,—The enclosed circular, intended, I presume, only for the eyes of Conservative clergymen, will show

what unscrupulous means are employed to preserve the threatened connection between Church and State. It may help also, perhaps, to enlighten the mind of some confiding subscriber to the "National Protestant Institute" as to the way in which the funds are made use of, for the lowest political jobbery. The inquiry naturally suggests itself, after reading such an appeal—"What connection is there betwixt the abolition of purchase in the army and English Protestantism?" Are our friends of the Establishment afraid that the removal of one great national abuse prepares the way for another of still greater magnitude that vitally concerns their own interests? I leave your readers to judge for themselves.

I am, &c.,

H. M.

Leicester, August 24, 1871.

#### NATIONAL PROTESTANT INSTITUTE.

Agar Chambers, 4 and 5, Agar-street,  
Strand, London, W.C.

July 25, 1871.

Rev. Sir,—The unprecedented course taken by Mr. Gladstone on the Army Bill, as announced in both Houses of Parliament last Thursday evening, renders it imperative on all who value the constitution of the country to protest in the most vigorous manner against this abuse of the Queen's prerogative, plainly intended for the overthrow of the House of Lords. This can best be effected by public meetings, memorials to the Queen to dismiss her present Ministry, and the circulation amongst the people of explanatory papers, *fly-leaves*, &c. The matter is of so grave importance as to require prompt action, and the committee are prepared to do all in their power, hoping to be upheld by friends of the cause. Liberal contributions, however, would be greatly needed, as this crisis has occurred at a season of the year when their funds are low, but they trust Christian friends will support them in the emergency by as generous help as may be in their power to give. There is much at stake, and even the downfall of the constitution of the country may, through the Divine blessing, be averted by timely, earnest, and united action.

The committee therefore respectfully submit the matter to your consideration, and shall feel much obliged for your generous co-operation and support.

I am, Rev. Sir,

Your faithful servant,

GEO. W. HARRISON, Sec.

#### PULPIT ROBES.

To the Editor of the Nonconformist.

SIR,—In your last week's *Nonconformist* you furnished your readers with the deeply interesting information that the Congregational church at Buckingham had just presented their pastor with a very handsome set of "pulpit robes."

In the *Contemporary Review* for July, among other extracts from the evidence given before the Ritual Commission, were the following:—

Q. Is there any mysterious signification in the chasuble or in wearing it?

A. That is a question which involves doctrine.

Q. What is that doctrine?

A. The doctrine of sacrifice.

Q. Do you consider yourself a sacrificing priest?

A. Yes.

Q. In fact, "*sacerdos*," a "*sacrificing priest*"?

A. Distinctly so.

Q. You think you offer a propitiatory sacrifice?

A. Yes, I think I offer a propitiatory sacrifice.

Now, Sir, rightly or wrongly, my mind put the "pulpit robes" and the Ritualistic vestments together in the same category, and I could scarcely discern any difference between the clergyman in his "chasuble" and the Congregational minister in his "pulpit robes."

The clergyman may consider himself a priest, while the Congregational minister may repudiate any such position; but I imagine, that if traced to their source, they will both be found to have sprung from the same idea, and hence necessarily involving the same principle.

If there is any meaning in the vestments of the Church of England that does not properly apply to vestments in a Congregational church, perhaps some of your readers will kindly point it out. If there is no meaning attached to the wearing of "pulpit robes," then why wear them? If there is, it is very desirable that such meaning should be fully understood; for how can we, with any degree of propriety, object to the position claimed by the clergyman who answered the questions I have copied, while at the same time admitting what to all the uninitiated must appear a similar badge among ourselves?

I am only one among many who feel that this question of vestments is touching one of the root doctrines of our Christianity, or I should not have troubled you with this letter.

THOMAS WHITE.

Evesham, July 28, 1871.

#### A DAY AT AN AMERICAN CAMP-MEETING.

To the Editor of the Nonconformist.

DEAR SIR,—As camp-meetings for religious purposes are almost unknown in England, save through American correspondents or American books, and as this is their season of development, corresponding with your dull season of journalism, I have thought that a brief description of one of the principal ones would not be unacceptable to your readers. Under this impression, I shall ask them to spend a day—in imagination—with me at the "Emory Grove Camp," which has just closed its series of services, continued through ten days.



The day we will select shall be Wednesday, Aug. 9. But before we start for the camp, a word may be required in regard to the proprietorship of the grounds on which the services are held. Camp-meetings are a universally-acknowledged part of the machinery of Methodism in this country. Hence almost every "circuit" has its camp. These are generally held in a piece of woodland, owned by some member of the church, which woodland must possess these characteristics, viz., good shade, good water and plenty of it, good drainage, and easy of access. As it is not every piece of woodland that unites in itself all these characteristics, when one piece is found that does unite them, it is desirable to press that piece into the service year after year. A small rent is paid to the owner, generally, for a fortnight's use of this land. But a few years' experience convinces the owner that the injury done to his land is greater than the pecuniary benefit received. The result is a growing indisposition on the part of owners to permit their land to be used for the purposes of a camp-meeting. This, probably more than any other one thing, has led many of the more wealthy "circuits" to unite in different parts of the country, in order to purchase suitable sites, and found permanent camps. This has been done by the various "circuits" and "stations" of Baltimore and vicinity. A tract of land, answering all the required conditions, embracing about 200 acres, and situated some twenty-five miles from Baltimore, on the Western Maryland Railway, was purchased a few months ago for the sum of 23,250 dols., or about 4,600*l.* To fit this ground for the purposes required, a considerable additional outlay was necessary. But the committee in charge went vigorously to work, and the result is seen in one of the most comfortable camp-grounds in the country.

Let us proceed to visit it. The whistle of the engine calling "down breaks," announces that we are nearing the platform; and in a few moments we descend from the train under a shed six hundred feet long, erected expressly for the accommodation of the camp. We wend our way through a nicely graded winding walk, shaded by dense forest foliage, for about a quarter of a mile; passing, in the meantime, a permanent wooden erection of the "Express Co." which had undertaken the delivery and collection of luggage. Having reached a rising ground of considerable altitude, we enter "Franklin Avenue," with its range of tents on either side. This is crossed at right angles by "1st Avenue," "2nd Avenue," "3rd Avenue," &c. In the centre of the entire encampment, numbering upwards of 600 tents, is the great place of the assembly, with its "stand" for the preachers; its "mourners' benches" for the penitents; and its rustic seats, capable of accommodating many thousands of attentive hearers of the Word. In addition to these, each "circuit" or "station" represented on the ground, has its own large tent, fitted up for night services, and for services in week days. The tents occupied by families are divided into two compartments, a day and a night. They are mostly carpeted, and wear an aspect of great comfort. The cuisine of each station is committed to the care of some member of that station, who caters for the whole; the charges being previously determined, and a tariff of prices published. Hence, no culinary arrangements are allowed in any other tent; the "boarding tent" of each station being amply large for the accommodation of all the families of that station. The grand place of audience is lighted up at night by innumerable gasoline lamps fastened up to the trees; while at the four corners are erected elevated platforms about eight feet square, in which log fires are kept burning to give additional light. Scattered over different parts of the encampment are printed copies of the rules and regulations to be observed, which are in substance as follow:—They forbid the destruction or mutilation of trees or undergrowth on the grounds; promenading in the square during service; the establishment of booths in or near the encampment without the permission of the committee or police; the sale, barter, or giving away spirituous or malt liquors, wine, or cider, within two miles of the camp, as provided for by the laws of the State; and the sale of any article of traffic other than necessities of life. Every person will be expected to rise at 6 o'clock a.m. Breakfast will be served at 7, dinner at 1, and supper at 5.30. Family prayers will be held at 7.30 a.m. Public prayer at the stand at 9 a.m. Private prayers at 2 p.m. The hours for preaching are 10.30 a.m., 3, and 7.30 p.m. All religious services will cease each night at 10.30 o'clock, and at 11 all will retire, and all conversation cease. Ample accommodations have been provided for horses and carriages, and no horse or carriage will be allowed within the limits of the encampment, except by written permission of the police committee. All luggage will be placed in charge of the committee of transportation, who will have it delivered as directed, as per tariff of prices.

While we are strolling through the different avenues, and reading the rules and regulations, or listening to sweet strains of music and sweeter voices in many of the tents, we are suddenly startled by the sound of a bell—a veritable church bell—announcing that the public services at the stand will begin in fifteen minutes. That interval is employed in "getting ready." Ten minutes later you will see numerous throngs issuing from tent and avenue, and finding seats in the square, or placing their camp-stools in

positions suitable for seeing and hearing. Another toll of the great bell, and a solemn silence steals over the vast multitude of many thousands now congregated for public worship. The usual devotional services are gone through with; but the singing is something to be remembered. It is like the sound of many waters—vast, impressive, subduing. The preacher of the morning is the Rev. Dr. Forster, President of Drew University, New York. But before he takes his place in the stand, the Rev. Dr. Eddy rises to make a business and financial statement. The cost of the land, with the improvements already made or in contemplation, is estimated at fifty thousand dollars (10,000*l.*). This sum has been divided into 2,500 shares of twenty dollars each (say 4*l.*). It is proposed to make the whole concern a joint stock affair; and they wish to raise 10,000 dols. within the next fifteen minutes, by the sale of shares to that amount. Who will be the first to announce his name? Almost immediately a voice was heard in the midst of the congregation, saying, "John Morron will take twenty-five shares." Another and another rose in like manner; and in a very few minutes 567 shares, representing 11,340 dols. were thus taken. Dr. Eddy having taken his seat, Dr. Foster arose and delivered a masterly sermon on the words, "Jesus came into the world to save sinners."

At the close of the morning service, the vast grounds resembled a picnic excursion on a grand scale. Hundreds of family groups—visitors for the day, and not regular encampers—were scattered about in every direction under the trees, partaking of such refreshment as they had brought with them. At two o'clock the great bell again sounded for a "children's meeting" at the stand. At three another sermon by an able minister of Philadelphia. Between the close of the afternoon service and the beginning of the night service, might be heard on all sides the voice of praise. It was really sweet music—music of the heart and soul as well as voice.

The public night service did not vary essentially from that of the afternoon. At its conclusion the vast congregation broke up into smaller ones, assembling in the prayer-meeting tent of the different stations. Here the remainder of the night, till the hour for closing, was spent in singing, prayer, exhortation, and guiding "penitents" to the Saviour. And here, in these tent meetings is found the grand power of the services. Without these, little comparatively would be achieved. These tent-meetings close about eleven o'clock, and silence settles down upon the camp, to be disturbed only by the great bell the next morning, announcing the hour to rise. Such is a pen-and-ink photograph of each day. About 100 conversions were reported as the result of the entire series of services.

Yours truly,

G. W.

Baltimore, Aug. 15, 1871.

#### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent Honours examinations:—

FIRST M.B. EXAMINATION.—EXAMINATION FOR HONOURS.

Anatomy.—First Class.—Schafer, Edward Albert, Exhibition and gold medal, University College; Branfoot, Henry Seymour, gold medal, Guy's Hospital.

Second Class.—Rayne, Charles Alfred, University College; Skerrett, Edward Markham, B.A., University College.

Physiology, Histology, and Comparative Anatomy.—First Class.—Schafer, Edward Albert, Exhibition and gold medal, University College; Skerrett, Edward Markham, gold medal, University College.

Organic Chemistry, and Materia Medica and Pharmaceutical Chemistry.—First Class.—Branfoot, Henry Seymour, Exhibition and gold medal, Guy's Hospital; Firth, Charles, gold medal, St. Bartholomew's Hospital; Buchanan, Arthur, Guy's Hospital.

Second Class.—Rayne, Charles Alfred, University College; Dodson, Andrew, Queen's College, Birmingham; Smith, George Francis Kirby, Guy's Hospital; Schafer, Edward Albert, University College; Skerrett, Edward Markham, University College.

FIRST B.A., FIRST B.Sc., AND PRELIMINARY SCIENTIFIC (M.B.) EXAMINATIONS.—EXAMINATIONS FOR HONOURS. (First B.A. only.)—English.—First class.—Summers, William, Exhibition, Owens College; Garthwaite, Liston, private study, and Simmons, Lawrence Mark, City of London School, equal.

Second Class.—Bamford, Alfred John, New College; Montefiore, Leonard Abraham, University College and private tuition.

Third Class.—Solomon, Joseph, Bristol Grammar School; Cheyne, Ernest, St. Marylebone Grammar School and private study; Fisher, William, private study.

Latin.—First Class.—Shaw, James, disqualified by age for Exhibition, private study; Thompson, Arthur, Exhibition, St. Cuthbert's College, Ushaw; Solomon, Joseph, Bristol Grammar School; Spokes, Arthur Hewett, University College.

Second Class.—Smith, Philip Vance, University and Manchester New Colleges. Sugden, Edward Holdsworth, Owens College; Greenfield, Charles Seth, University College; Smailes, Richard Green, Wesley College, Sheffield; Summers, William, Owens College; Birchenough, John Henry, University College.

Third Class.—Fisher, William, private study; Jackson, Edwin, Owens College.

French.—First Class.—Leverson, Benjamin James, prize, University College; Greenfield, Charles Seth, University College, and Lazarus, Edward Henry, Owens College, equal.

Second Class.—Smith, Philip Vance, University and Manchester New Colleges; Jackson, Edwin, Owens College; Spokes, Arthur Hewett, University College. German.—First Class.—Montefiore, Leonard Abra-

ham, prize, University College and private tuition; Lazarus, Edward Henry, Owens College.

Second Class.—Jones, Owen, Bala College; Weber, Charles Alfred, University College.

Third Class.—Leverson, Benjamin James, University College.

First B.A. and First B.Sc. conjointly.—Mathematics and Mechanical Philosophy.—First Class.—McCann, Hugh William, 1st FIB.Sc., Exhibition, Liverpool Institute; Lewis, Thomas Crompton, First B.A., Clevedon College, Northampton.

Second Class.—Poynting, John Henry, First B.Sc., Owens College; Solomon, Joseph, First B.A., British Grammar School; Pearson, James Edward, First B.A., Christ's College, Cambridge; Fewings, James, First B.A., Queen Elizabeth's Hospital, Clifton.

First B.Sc. and Preliminary M.B. conjointly, Chemistry. First Class.—Elwes, John William, Preliminary Science (Exhibition), University College.

Second Class.—Richmond, James, First B.Sc., Manchester Grammar School; Atkinson, Robert William, First B.Sc., University College and Royal School of Mines.

Third Class.—Titmas, Samuel David, Preliminary Science, University College; Verco, Joseph Cooke, Preliminary Science, St. Bartholomew's Hospital; Carnelley, Thomas, First B.Sc. and Preliminary Science, Owens College; Ferrand, Edward, Preliminary Science, St. Bartholomew's Hospital; Jones, Cyril Lloyd, Preliminary Science, Guy's Hospital; Langley, John Geoffrey, Preliminary Science, University College.

Zoology.—First Class.—Saunders, John Charles, Preliminary Science (Exhibition) Downing College, Cambridge.

Second Class.—Harrison, Charles Edward, Preliminary Science, St. Bartholomew's Hospital; De Watteville, Baron Armand, M.A., First B.Sc., and Preliminary Science, University College.

Third Class.—Jones, Cyril Lloyd, Preliminary Science, Guy's Hospital; Edwards, Edward Joshua, Preliminary Science, private study.

Experimental Physics.—Second Class.—Poynting, John Henry, [First B.Sc., Owens College]; Atkinson, Robert William, First B.Sc., University College and Royal School of Mines.

Third Class.—Richmond, James, First B.Sc., Manchester Grammar School.

Botany.—First Class.—Moore, Spencer Le Marchant, Preliminary Science (Exhibition), University College.

Third Class.—Pepper, Augustus Joseph, Preliminary Science, University College.

#### Court, Official, and Personal News.

The Court Circular states that on Wednesday the Queen was rather better, and took a short drive, attended by Lady Churchill. Both on Thursday and Friday Her Majesty went out for short drives. The *Daily News* is authorised to say that the Queen's health continues to improve.

The improvement is slow and gradual, but it is continuous, and apprehensions of a relapse no longer exist. It is understood that the Queen has by no means definitely abandoned the intention of paying a visit to Inverary this autumn, but the date of the event, should the visit take place, remains dependent solely on the state of Her Majesty's health.

The Prince and Princess of Wales are at Schwabach, where King George of Greece, and the King of Denmark and his daughter, have arrived on a visit to them. A few days previously the Prince and Princess visited Ober Ammergau in Bavaria, to witness the passion play, and had to put up with humble fare in a cottage belonging to one of the woodcutters. A letter from that place says:—

They took their places among the rest, and made their way through the crowd, walking through the village afterwards, the Princess looking so sweet and gentle. The Marquis of Bute also is here, with Bishop Clifford and Monsignore Capel; also Madame Lind-Goldschmidt. The place is thronged, and every one has to put up with cottage rooms and fare.

Prince Louis and Princess Alice of Hesse and family will shortly pay a visit to England.

The King of the Belgians arrived in London on Monday. His Majesty, who is travelling incognito, has come to London solely for the purpose of visiting the International Exhibition, and will leave again to-morrow.

The Right Hon. W. E. and Mrs. Forster have left England for the Continent.

Mr. Stansfeld has been appointed by Her Majesty to the Presidency of the Local Government Board.

A denial is given to the statement that Mr. Chichester Fortescue is about to be raised to the peerage, and to succeed Lord Spencer as Lord-Lieutenant of Ireland.

The Duke of Cambridge, who has been at Homburg for some time past, has derived great benefit from the waters, and may be expected shortly in England to mature the preparations for the manoeuvres in Hampshire.

We are glad to learn that Mr. Thomas Hughes, M.P., has completely recovered from the severe illness by which he was recently attacked.

Mr. Samuel Warren, Q.C., the well-known author of "Ten Thousand a Year," was married, on Wednesday last, to a daughter of the late Mr. Edward Blackett Beaumont.

Dr. Dalrymple, M.P. for Bath, accompanied by Mrs. Dalrymple, left England on Monday on a visit to Canada and the United States, for the purpose of collecting evidence as to the treatment of habitual drunkards in that part of the world.

Sir Lawrence Palk, M.P., has been presented with a large portrait of himself, as a mark of esteem and regard of friends in Torquay, in commemoration of the construction by him of the new harbour.

Mr. Henry Stafford Northcote, eldest son of the Right Hon. Sir Stafford Northcote, has been appointed Secretary to the British Claims Commis-



sioner, under the Treaty of Washington. Mr. Russell Gurney will sail for America on the 9th of September.

Captain Vivian, the member for Truro, who has for some time acted in the capacity of a Lord of the Treasury attached to the War Department, has been gazetted as an under-secretary to Mr. Cardwell, in place of Sir E. Lugard, who will be one of the Purchase Commissioners.

Yesterday the ex-Emperor Napoleon, accompanied by the Empress and the Prince Imperial, visited Rochester, and spent an hour and a half in inspecting the Great Eastern, which is lying off Sheerness.

#### HOME-COMING OF THE MARQUIS AND MARCHIONESS OF LORNE.

The festivities at Inverary last week in celebration of the arrival of the Marquis of Lorne and his bride, the Princess Louise, were sadly marred by the wet weather. They arrived on Wednesday afternoon in the Duke of Argyll's yacht, and were most enthusiastically received. The weather was cloudy and unsettled, but there were occasional gleams of sunshine. The town was decorated with flags, and all the yachts and steamers in the bay were dressed. The streets were lined with visitors. The arrival of the yacht was signalled by a royal salute. The Princess and her husband landed amidst great cheering, and were received by the Duke and Duchess of Argyll, Earl and Countess Percy, Earl Granville, and others. At the castle the wife of the provost offered Her Royal Highness a bouquet, and addresses were presented from the town council and the county of Argyll. These were acknowledged in a suitable manner by the Marquis of Lorne. The Princess afterwards distributed the prizes to the successful competitors in a volunteer shooting match which had taken place at Lochgilphead the day before. Subsequently, a splendid claymore was presented to the Marquis from the Argyll and Bute brigade, of which he is lieutenant-colonel; and Sir Donald Campbell, on behalf of the Clan Campbell, conveyed to Her Royal Highness the pearl and diamond necklace, which is of the value of 1,400*l.*, and had been subscribed for by 1,100 persons of all ranks. Her Royal Highness read a graceful reply, in which she said she accepted the gift from the members of the Clan Campbell as a token which she should treasure that she might call herself their clanswoman. There was a grand dinner party at the castle, and the town was illuminated.

On Thursday morning the Marquis of Lorne inspected the Glasgow volunteer regiment, about 600 strong (of which he is the honorary Colonel). In the afternoon there was a brilliant gathering of ladies and gentlemen in the Club House, where a magnificent piece of plate was presented to the Marquis of Lorne from the inhabitants of the county of Argyll. The gift consisted of a solid silver model of the celebrated Tartanugh Fountain at Rome, and is of the value of about 700*l.* Later in the day the programme of highland games was carried out in a field in the vicinity of the castle. The Marquis of Lorne and his brothers, Lords Arton and Colin Campbell, were present. The weather did not improve as the day wore on, heavy rains falling at intervals. In the evening the sea was very tempestuous, and a stone pillar to which three steamers were moored having snapped, the vessels drifted among the yachts, damaging several of them. A grand ball took place in the evening. The Princess Louise entered the pavilion shortly after ten o'clock, and commenced the dancing, with Sir Thomas Riddell as her partner.

The marked feature of Friday's proceedings was the presentation to the Princess of the Inverary gift—a phaeton and a pair of dun ponies—the regatta having been postponed owing to the stormy weather. The princess spoke a few words in acknowledgment, and then entered the phaeton with the marquis, and tested it by driving a short distance round in front of the castle, those present cheering vociferously. In the evening the ball given by the county gentry took place in the pavilion; the princess danced as frequently and with as much spirit as upon the previous evening. She wore a train of pink silk, trimmed with black lace, ornamented with folds of white crape. She also wore the Clan Campbell necklace, and a head-dress of diamond stars with green enamelled leaves.

Saturday was a really fine day, and most of the guests and excursionists departed. The Princess Louise and the Marquis of Lorne drove out in the forenoon in the phaeton presented by the burghers of Inverary. "Her Royal Highness," says one letter, "is winning all hearts here by her kind and unaffected manners. Yesterday, in going out to the yacht Columbia for a short cruise with the duke and his guests, she delighted the old Gaelic fisherman whose boys rowed in the barge, by shaking hands with him; and to-day she gave the same joy to the gardener at the castle when visiting the kitchen garden for the first time."

On Sunday the morning was again wet. The duke and duchess and others were at morning church, but not the princess. "At four p.m. the Rev. Dr. Guthrie preached in the Pavilion, which will hold one hundred persons, and was quite full. The party from the Castle comprised the princess and her husband, the Duke and Duchess of Argyll, Lord and Lady Percy, Ladies Archibald, Elizabeth, and Eveline Campbell, Lords Archibald and Colin Campbell, and Mr. Campbell of Ilay. The simple republican manner of worship was with great

want of taste infringed by the action of the congregation rising in a body when the party from the Castle entered the Pavilion."

It is said that the Princess Louise was so pleased with the situation of Roseneath, where she has recently been staying, that the Duke of Argyll has abandoned his intention to dispose of that estate, and that Roseneath Castle is likely to become the Scotch residence of Her Royal Highness and the Marquis of Lorne.

#### THE HOUSE OF LORDS.

At a meeting of the Birmingham Liberal Association on Thursday, it was resolved that a conference of representatives from the great towns should be held with a view to obtain a reform in the House of Lords.

Mr. John Bright has written a letter to Mr. J. S. Wright, President of the Birmingham Liberal Association, respecting the recent meeting held in that town on the subject of the Ballot Bill and the reform of the House of Lords. Mr. Bright says:—"I am glad you have held the meeting; the case is one that calls for protest. I wish not to write or say anything on public affairs at present. I have appropriated this year, if it is permitted to me, to the recovery of my health, so that I keep out of all conflicts on public questions."

Mr. Gladstone writes from Whitby to acknowledge a resolution passed at Leeds, respecting the conduct of the Lords on the subject of the ballot. The right hon. gentleman says:—

It is scarcely needful for me to assure you that I regret alike the vote, and the grounds for the vote, for the rejection of the bill. Nor do I less regret its consequences; for I am mindful of the signal services which history shows to have been rendered to this country by its nobles; of the high character, activity in duty, and wide and useful influence of very many members of that body, as well as the serious difficulties which other countries have experienced in providing means for the discharge of the functions now entrusted to it by the Constitution. The conduct of the Government on the point (of which the people of Leeds have been pleased to express their approbation) was dictated in my opinion by the plainest principles of duty; and I may safely assure you that they are not likely to recede from a course of action deliberately adopted by them, and approved by the House of Commons and the country.

About five thousand of the Manchester Liberals attended a picnic at Tabley Park, Cheshire, on Saturday. In the afternoon a meeting was held, at which resolutions were passed condemning the conduct of the so-called friends of the working classes, who throughout the session had impeded the progress of the measures brought forward by the Government, and thanking the Ministers and those who had supported them in endeavouring to break down the huge monopoly of purchase in the army. Other resolutions cast the strongest blame on the House of Lords for rejecting the Ballot Bill, and expressed the hope that some means would be devised to enable the two Houses of Parliament to work more in harmony with each other. Mr. Jacob Bright, M.P., who was one of the speakers at the meeting, said he was not anxious about the House of Lords, for it had not power enough to obstruct the progress of enlightened opinion in this country. It would have its day, though no one could tell how long that day would be. If, however, it became a great difficulty, it would have to be removed.

Last night a meeting was held in the Market-place, under the auspices of the Democratic Society, to protest against the rejection of the Ballot Bill by the House of Lords. The Rev. A. Macdonald, Unitarian minister, presided. Resolutions denouncing the House of Lords, and urging the Government to persist with the Ballot Bill, were carried. Mr. Odger was present.

#### THE EAST SURREY ELECTION.

The polling for this division of Surrey took place on Thursday. With the sole exception, perhaps, of the licensed victuallers, to whose exertions on Mr. Watney's behalf the surprising result of the contest is chiefly due, the proceedings awoke none of the interest that might have been looked for in so important a constituency. The Conservative candidate headed the poll from the first, and continued to increase his majority up to the close. The final result was as follows:—

Watney (C) ... ..	3,912
Gower (L) ... ..	2,749

Majority for Watney ... .. 1,163

The Liberals were greatly chagrined at the result, and, without acknowledging there had been any "Conservative reaction," accounted for the defeat as arising from several causes, one being the Government action in regard to such home questions as the enclosure of commons, upon which there is a strong feeling in the metropolis, especially in the suburban districts. The Liberals declare, too, that their side has not been well managed, and there can be no question but that great energy was displayed by the Conservatives. This was seen throughout the day, for while cabs with the Liberal colours were running about empty or standing idly by, vehicles of the other side were full and doing active service. The publicans, almost to a man, supported the Conservatives.

The declaration of the poll was made on Saturday, when the High Sheriff declared Mr. Watney to be duly elected.

At the last election the candidates polled as follows:—Mr. Locke King (Liberal), 4,162; Mr. Buxton (Liberal), 3,941; Mr. Hardman (Conservative), 3,557; and Mr. Lord (Conservative), 3,459.

"A Croydon Liberal" expresses in the *Daily News* his belief that the failure of Mr. Leveson Gower was owing not in any respect to himself, but entirely to the mistakes of the Government during the past session.

The ill-conceived, ill-executed, unjust, unworkable License Bill, which was withdrawn almost as soon as proposed; the Betting Bill, aimed too exclusively at the poor; the bloodshed at the Phoenix Park, defended personally by Mr. Gladstone, while a foolishly-forbidden meeting in the Trafalgar-square was held without the slightest interference; the weak withdrawal of the vaunted Berkshire army display; the Government opposition to the attempt to prevent enclosures; the unprincipled yielding to denominational partisans in the Education Act; the blundering Budget, and the enormous expenditure, form together a heavy indictment against a Liberal Ministry. I worked hard all day for the Liberal cause, but it was impossible to get Liberals to trouble themselves to vote in sufficient numbers for even an independent supporter of the present Government. Hence the defeat; for, after all, Mr. Watney polled 598 fewer votes than Mr. Locke King at the last election, and fifty-two fewer than Mr. Buxton. The Liberals would not come up. The truth is, that Mr. Gower is the first victim to the incapacity of Mr. Bruce and Mr. Cardwell, and to the late shortcomings of the whole Cabinet. I write the wholesome truth in order that he may, if possible, be the last. To talk of beer or bribery, to find fault with the state of the register, or with the organisation of the Liberal party (lately so admirable), would be to mislead the public. A great vote has been given in a great constituency as a lesson to the Government. Will they take it to heart? Although I write thus, believe me, I am none the less mortified to find myself represented by a Tory youth, guiltless of any ideas upon politics, and, fortunately, unable to hide with words his nakedness of thought, instead of by a man of liberal ideas, of thought, of cultivation, and ability.

#### THE STOWMARKET EXPLOSION.

At the adjourned inquiry into the causes of the gun-cotton explosion at Stowmarket, on Friday, Professor Abel, chemist to the War Department, was called. He stated that, previous to the explosion, he had been requested to test samples of deliveries of gun-cotton received from the works. He found a large quantity of free acid in some of the samples that would render it very dangerous and liable to spontaneous combustion and explosion. There was also present a large quantity of sulphate of lime, which ought not to be present in purified cotton. He should think that such cotton could not have passed the test, as it failed to pass the test in his laboratory. It was stated by Mr. Slater, chemist at the works, that on the 28th of July he found sulphuric acid in a sample sent up for testing. This was not the acid in which the gun-cotton was originally dipped. It must have entered the gun-cotton in some manner after the dipping and after the poaching.

On Saturday Mr. Eustace Prentice, the managing director, was examined at great length. He said he had received notice on the previous day that the last ten tons of cotton supplied to the Government had been rejected, as having too much sulphuric acid in it. He added that the acid must have been added after the cotton left the poaching room, but he did not suspect anyone. He repeated this statement on cross-examination. It also appeared from his evidence that the odour of acid proceeding from some of the cotton in the mill, shortly before the explosion, had excited attention. The inquiry was again adjourned.

There is still a considerable quantity of gun-cotton on the works, but it is either in a damp or unfinished state, and is not considered to present any elements of danger. The magazine containing gun-cotton used for sporting purposes is almost uninjured. The teachers and part of the congregation at the Independent Chapel at Stowmarket have gone into mourning as a mark of respect for the memory of the late Mr. Edward Prentice, who was superintendent of the Sunday-school formed in connection with the chapel. The fund raised for the relief of the sufferers from the explosion now amounts to about 2,200*l.* Among the recent contributors have been Lord Henniker, 25*l.*; Mr. Eustace Prentice, managing director of the company, 25*l.*; Mr. Manning Prentice, 25*l.*; the Duke of Grafton, 50*l.*; Earl Ducie, 5*l.*; Messrs. J. and J. Colman, Norwich, 52*l.* 10*s.*, &c. The repair of the roofs and windows of houses injured by the explosion is still proceeding, but the town has not yet quite regained its ordinary appearance. The life of the late Mr. Edward Prentice was insured in various offices for 5,000*l.* The life of Mr. William Prentice was also insured for 1,000*l.* The stories current as to the hairbreadth escapes of some persons on the evening of the explosion are marvellous. One person who was thrown down had the soles of his boots carried off. New soles had recently been fitted on the boots, and they were quite swept away.

The long disused churchyard of St. George's, Southwark, is to be converted into a garden for the use of the parishioners.

Mrs. Gawin Kirkham, 4, Richmond-street, Barnsbury, N., appeals for help to take the poor women who attend her mother's meeting, in St. Michael's, Islington (numbering nearly 100), for a day in the country.



## Foreign and Colonial.

## FRANCE.

## THE DISSOLUTION OF THE FRENCH NATIONAL GUARD.

The proposed immediate dissolution of the National Guard was the occasion of a stormy debate in the National Assembly on Thursday. M. Vandier brought in a bill which proposed the immediate disbandment, and which had received the written support of 164 deputies. General Chanzy is the Reporter of the Committee. General Pellissier, one of the minority of the committee, made a speech, in which he denied the opportuneness or prudence of an immediate disbandment. Viscount Meaux delivered a speech which was received with great applause by the Right and frequent interruptions from the Left. He maintained that the institution of the National Guard was incompatible with the free exercise of universal suffrage, and he demonstrated that it did not constitute a force of any avail against foreign enemies.

M. Thiers admitted that in some localities the weapons entrusted to the National Guard were in bad hands, and that they must be withdrawn, but he said it would be very unjust to blame indiscriminately and exhibit distrust towards the whole National Guard. The Chief of the Executive recognised the necessity of reorganising the guard, but he maintained that it would be impossible to dispense with it altogether. The cost of guarding the large towns by the Line and the gendarmerie alone would be unbearable. M. Thiers maintained that the Assembly ought to leave the Government to act according to its own discretion, and give it full liberty to choose the right moment for disarming the National Guard, adding that it would merely alarm the country to impose upon the Government an absolute obligation to act at once. With reference to the fears expressed by the Right, M. Thiers declared that, on his honour and before history, he would be answerable for the maintenance of order. The spirit of the army was excellent; all the large towns were strongly garrisoned, and disturbances were impossible. The Government had every means in its power, and was firmly resolved to crush without mercy any attempt to disturb the public peace. M. Thiers was frequently interrupted by exclamations proceeding from the Right, and, turning towards the members of that party, he earnestly called upon them to respect themselves by respecting the man whom they had chosen, however little they might now support him. The interruptions from the Right becoming very violent, M. Thiers concluded his speech by saying:—

It is true that I am at variance with the Assembly upon certain points, but I cannot become a flatterer. I must frankly tell you my convictions. I fear, after the exclamations which have arisen from a certain portion of the Chamber, that the confidence previously reposed in me is now shaken. I know what resolve is imposed upon me by the sight I have just witnessed. I have not another word to address to the Assembly.

The speech of the Chief of the Executive was loudly cheered by the members of the Left, and was followed by noisy and prolonged excitement, lasting several minutes. General Ducrot then moved an amendment, which proposed that the National Guard should be dissolved in all the communes of France gradually, and as might be permitted by the progress made in the reorganisation of the army. The amendment adds that this operation should be effected by the Government on its own responsibility, and with as little delay as possible. M. Dufaure announced that the Ministry, recognising in principle the necessity for disbanding the National Guard as speedily as possible, would accept General Ducrot's amendment, and the Assembly ultimately adopted it by 488 votes against 154.

It is stated that M. Thiers, after his speech, went to an adjoining room and wrote out his resignation, but some of the Deputies prevailed upon him to relinquish it.

On Friday the whole bill dissolving the National Guard was adopted by 503 votes against 133. The bill augmenting several indirect taxes was then debated, and M. Poyer-Quertier, the Minister of Finance, explained the financial position of the country, declaring that it would require great sacrifices to meet each year the additional debt of 650,000,000f. caused by the war. The Government was unwilling to touch the landed interests or the direct taxes, as to do so would strike too cruel a blow at agriculture and the productive forces of the country. It had therefore become necessary to increase the duties.

## THE POWERS OF M. THIERS.

In Monday's sitting of the National Assembly, M. Vitet read the Report of the Committee upon the question of prolonging the powers vested in M. Thiers. He submitted the following bill:—

The Assembly, considering that it has the right to use constituent powers, the essential attribute of national sovereignty and of the imperious duties which that sovereignty entails, and which events have alone prevented it from fulfilling up to the present; considering that until this duty has been accomplished the interests of labour, commerce, and industry require that the existing institutions should be endowed with at least a relative stability; considering that a more precise appellation and a prolongation of the authority of the Chief of the Executive may have the effect of contributing to this result, and that a formal continuance of the powers vested in the Chief of the State takes away the responsibility of the Assembly, while at the same time expressly reserving its sovereign rights:

The Assembly decrees that:—

Clause 1. The Chief of the Executive Power shall assume the title of President of the French Republic, and shall continue to exercise that power under the authority of the Assembly.

Clause 2. The President of the Republic shall promulgate the laws transmitted to him by the President of the Assembly, shall insure and watch over the execution of the laws, reside at the seat of the Assembly, and take part in its deliberations on giving notice beforehand of his intention to do so. He shall appoint and dismiss the Ministers, who will be responsible to the Assembly. Each of his decrees will be countersigned by a minister.

Clause 3. The President of the Republic is responsible to the Assembly.

After the reading of the bill M. Dufaure, the Minister of Justice, ascended the tribune, and, speaking in the name of the Council of Ministers, said:—

The report lacks one thing; it is wanting in the evidence of confidence in the man upon whom the Assembly is to confer the proposed powers. I ask that the following paragraph should be added to the considerations in the preamble of the bill, and that the bill should for that purpose be referred back to the committee:—

The Assembly, taking, moreover, into consideration the eminent services rendered to the country by M. Thiers during the last six months, and the securities which his name offers for the confidence of the country, decrees, &c.

M. Dufaure's motion occasioned great excitement among the Deputies. The Assembly decided to discuss the report on Wednesday. M. Thiers was not present during the reading of the report and the bill. It is stated that the committee has refused to insert the additional paragraph proposed by M. Dufaure. In Parliamentary circles the political situation is regarded as very grave.

The new Cabinet which would have been formed by the Right if M. Thiers had persisted in his resignation would have had at its head General Changarnier, and as Minister for Foreign Affairs the Duc de Broglie.

General Faidherbe, an ally of M. Gambetta, has abruptly resigned his seat in the Assembly, in consequence of the resolution arrived at by the majority of the committee on M. Rivet's motion to the effect the National Assembly should declare itself constituent notwithstanding the fact that it has not thought it advisable to exercise that power up to the present. A motion not to accept his resignation was not accepted.

The programme of the Radicals is thus stated by the Paris correspondent of the *Times*:—

The resignation of General Faidherbe is connected, it is said, with a plan according to which the Radical deputies are to give in their resignations, in order to place themselves at the head of the party which calls for the dissolution of the Assembly. When that dissolution shall have been accomplished, General Faidherbe and M. Gambetta are to put forward as candidates for the Constituent Assembly in each of the eighty-six French departments. They calculate that by that means they will enter the Chamber with such an imposing number of votes in their favour that they will be appointed to exercise the most important functions in a Republican State.

The Republican Union have decided by a majority that a motion for a dissolution should be introduced in the Assembly in the form of an amendment to M. Rivet's motion. The Left do not think the time opportune for such a proposal. The *Temps* begs the newspapers to leave to France and to the Republic two or three years of tranquillity, if they wish the latter to continue to exist. The partisans of dissolution are the partisans of a Republic of Divine right. So long as the German occupation lasts France must hold only such elections as are absolutely necessary, and not afford to the conqueror a spectacle of party contests and divisions.

It is stated by the *Patrie* that M. Thiers is extremely fatigued, and that his doctors tell him he must take some rest. One of his eyes is said to be affected owing to protracted labour, especially at night. According to the *Avenir Liberal*, M. Thiers has been ill since last Thursday, and his physical condition causes a good deal of anxiety. Notwithstanding his energy, he has admitted to his friends, adds the same paper, that his strength is no longer equal to the fatigue he has to undergo.

It was announced the other day by the *Siecle* that Monday, the 4th of September, was to be observed throughout France as a national holiday in commemoration of the establishment of the Republic. The Government will not allow any public rejoicings on that day. The prefects are to appeal to the patriotism of the people to abstain from all rejoicings on the 4th September. Should no attention be paid to the appeal, the law is to be put in force.

The French Government, in answer to representations of the Prussian Government, has declared that the League for the deliverance of Alsace and Lorraine is an association, the existence of which is a violation of international law, and that it is to be dissolved. In case of need judicial proceedings would be instituted against the members of this association.

Contrary to assertions made by some of the newspapers, none of the forts at Lyons are occupied by the National Guard, and no disorders have occurred in that city. The International Association are stated to be hard at work there, and the *Paris Journal* estimates the number of its members in that city at 40,000.

## GERMANY.

Several Saturday evening's Berlin newspapers contain articles pointing out, in almost identical

terms, that the present doubtful attitude of the French National Assembly appears to foreshadow the possibility of a weakening of the position held by M. Thiers, and therefore necessarily lessens the confidence of the German Government in the fulfilment of France's treaty obligations. The parties which attack M. Thiers' position add to the uncertainty of the future of France, and the state of things is not calculated to increase the inclination of the German Government to hasten the evacuation of the positions which its troops hold in France.

An article has appeared in the *Strasbourg Gazette*, the organ of the German Government, threatening reprisals against the Alsacians who have elected to remain French subjects should Germans continue to be persecuted in France. The *Gazette* points out that every Alsacian who has decided upon remaining a Frenchman is now a foreigner in Alsace, and cannot be allowed to do anything to endanger the safety of the State. Advice received by the *Débats* from Strasbourg state that no fewer than 23,000 persons have left that city to settle in France, Switzerland, and America. The *Débats* points out that if this emigration continues at the same rate, the time is not far distant when there will no longer be any Alsacians in Alsace. This result would be very flattering to French patriotism, and it would show that France has irresistible attractions, notwithstanding her reverses. Nevertheless, the *Débats* thinks that the Alsacians would show more political sagacity were they to stay at home.

## AUSTRIA.

## THE GASTEIN CONFERENCE.

The *Cross Gazette* of Berlin declares positively that all rumours as to coolness having sprung up at the Gastein Conference are entirely devoid of truth, and that "a fortunate agreement of views and principles" was established. The same paper confirms the news that there will be a second meeting between the Emperors of Germany and Austria. It will probably occur at Salzburg, on the 7th of September. The *Cross Gazette* says it is more than probable that Count Beust will accompany the Emperor Francis Joseph, adding:—

According to the information we have received, it appears to be more than a mere rumour that after a firm foundation had been laid at Gastein for the future relations of Germany and Austria, and their joint attitude in European affairs, Italy announced her full concurrence therewith, and expressed a wish to found her policy upon the same basis. This presupposes that communications had first been addressed to the Italian Government on the subject.

According to the Prussian correspondent of the *Times*, three reasons prevented a definite arrangement being come to at Gastein. In the first place, however desirous Count Beust seemed to be to entertain the propositions of Prince Bismark, he had to contend with the United Slavonic and Ultramontane parties in the Austrian Cabinet, which were dead set against a German alliance. So long and so eagerly have the Austrian Slavonians striven for domestic supremacy with the Austrian Germans, that, however averse the Berlin Government is from mixing itself up with Austrian internal affairs, if the Vienna Cabinet were to co-operate with it for purposes of foreign policy, the mere fact of the two acting together would make the Slavonian party tremble for their lately acquired privileges. To the representations reaching the Emperor from the Slavonian party were added those of the Ultramontanes. The latter, looking upon Germany as the worst enemy of Infallibility and all pertaining to the Papacy, are anxious to counteract the consolidation of the new empire, and systematically oppose its Government at home and abroad. Count Beust, it is believed, was perfectly sincere in his wish to oblige Germany in this Roumanian affair. In the present state of European politics he looks upon Austro-German intimacy as desirable in itself, and, besides, he is of opinion that a German rapprochement would be the best means of preventing those among his Ministerial colleagues who cherish Slavonian tendencies from involving him in foreign adventures more hazardous than discreet. Such anticipations would, at any rate, be very intelligible here. It is thought in this capital that the ill-will borne by the Austrian Slavonians to the Germans among them will, now they have attained considerable influence over their Government, extend to the Germans of Germany, and show itself in a systematic antagonism to the Foreign Department of Berlin. Under these circumstances, Prince Bismark himself—and this we may regard as the second reason why little, if anything, was done at Gastein—appears to have been somewhat doubtful as to the expediency of entering into an agreement with a Cabinet in which so many different tendencies are simultaneously at work. Besides these more continental grounds of the diplomatic hitch, it is asserted that England strongly dissuaded Austria from meddling with a business which, in its ulterior stages, might peradventure leave the harmless field of finance, become a political question, and stir up a whole hornet's nest of difficult problems.

## SPAIN.

Prince Humbert is visiting his brother, the King of Spain, and has been well received at Madrid. On Monday they reviewed the troops. Splendid weather prevailed, and a large concourse of people assembled. This evening there will be a grand banquet at the Palace. It is said that the amnesty



will be promulgated at the commencement of the week.

The Empress Eugénie is expected in Spain shortly.

The entrance of Carlist bands into Spain is regarded as imminent, and steps have been taken to suppress any movement of this kind.

#### FOREIGN MISCELLANY.

The Emperor and Empress of Brazil arrived on Saturday at Dresden, and stayed three days there.

It is stated that the inauguration of the Mont Cenis Railway has been definitely fixed for the 17th September.

A singular case of imposture and idolatry is reported in India. A Zanil scholar in Carnatic has set himself up as a god. He promises to his worshippers the resurrection of their relatives and departed friends. Thousands of people throng daily to his shrine.

Some of the continental journals say that the betrothal of the Princess Mary Elizabeth of Prussia to the Grand Duke Alexis of Russia will ere long be officially announced. The grand duke is twenty-two years of age; the Princess is the eldest daughter of Prince Frederick Charles and the Princess Mary of Anhalt. She was born in 1855.

GARIBALDI is better. His illness has been very severe, but he has derived great benefit from the use of electricity. His son Ricciotti is with him. An Italian paper publishes a letter from Garibaldi, dated Caprera, 12th August, in reply to a lady at Ravenna, who had announced to him his election as a member of an association directed against war, militarism, the punishment of death, and duelling. Garibaldi mentions that from his earliest youth he has been opposed to war, but by a strange fatality has been continually engaged in it. He asks if it would have been possible for Italy to have obtained her national unity without fighting. He then points out that the keys of the Alps are still in the possession of an old enemy, Austria, and that French *chauvinism* is anxious for a struggle with Italy. He therefore thinks she must keep prepared for war. The enemy which she has most to fear, however, is, according to Garibaldi, the priesthood. The Crimean war and the Franco-Prussian war, he says, were both caused by the priests, and their influence is still at work against Italy in the French Assembly. War to the priests ought, therefore, to be the cry of every Italian from youth to old age.

THE TREATY OF WASHINGTON.—The British and United States Governments have chosen Count Luigi Corti, the Italian Minister at Washington, as third arbitrator under the Treaty of Washington, to decide those questions not comprised in the Alabama claims.

MOVING A HOUSE.—We read in a Californian paper an account of the moving of a house from one street to another. The house, which covered an area of 20ft. by 45ft., was placed on wheels, and attached to a patent road-steamer, which walked away with it at a rate of about three miles an hour, "taking it round sharp corners without any difficulty."

A BIGOTED ARCHBISHOP.—The Archbishop of Madrid has issued a circular to his clergy, enjoining them to refuse the sacraments to all persons who are married by civil rites only, unless they publicly manifest their repentance for not having conformed to the orders of the Church. The Archbishop directs that such marriages shall be treated as concubinage.

SERIOUS ACCIDENTS IN AMERICA.—Intelligence of three serious accidents reaches us from the United States. A railway collision has taken place near Boston, in which twenty persons have been killed and fifty wounded; and at New York there has been another boiler explosion on board a steamer, by which seventy persons have been killed and wounded. A vessel has been wrecked on the Florida coast, and twenty lives have been lost.

THE CORRUPTION IN NEW YORK.—The complaints in New York of the "stealings" of the Tammany Ring have not yet resulted either in any exposure of intelligible accounts, or in any public meeting to demand investigation. The Ring is so strong that it is believed it will be able to check any effectual inquiry.

THE CHOLERA.—Cholera still continues its ravages at Königsberg. On the 23rd there were 127 cases and forty-eight deaths. At Dantzic, there have been ten deaths out of twelve persons attacked. Four cases have occurred in Berlin, and two of them have proved fatal. In Russia the epidemic is said to be abating. According to the *Levant Herald*, Asiatic cholera has made its appearance at Broussa, and there had been two or three cases a day.

EXTRAORDINARY TRAVELLING.—One of the most wonderful feats of railway and ocean travelling has just taken place between San Francisco and Liverpool—in fact, the distance between the two places has never been before covered within such a brief period. On Saturday night last, the steamship Wisconsin, from New York, one of the Guion line of United States mail steamers, arrived in the Mersey from New York, which port she left on the 9th inst. Amongst the passengers on board was a gentleman who left San Francisco on the afternoon of the 2nd inst. for New York, by the United Pacific railroad, and arrived just in time to embark on board the Wisconsin, reaching the Mersey in seventeen days, having travelled overland 3,331 miles to New York, and the remaining distance by sea to Liverpool.

ANOTHER ALPINE ACCIDENT.—A mountain fatality is reported from Switzerland; the scene of it, this time, being the Stockhorn. Two young men, assistants in a druggist's shop in Thun, started on Sunday week to make the ascent, and had almost succeeded in reaching the summit, when one of them, in order to get a better view, ventured too near the edge of the precipice. He slipped, and in his frantic attempts to save himself seized his companion's ankle, who leaned forward hoping to arrest his friend's progress; but in making the attempt he lost his own footing, and the guide, who stood by, unable to render any assistance (for the whole affair was the work of a moment), saw the two friends roll over the edge of the precipice, clasped in each other's arms, and fall a distance of between 300 and 400 feet on to the rocks below. Both were killed.

THE FAMINE IN PERSIA.—A correspondent at Shiraz says that the famine in Persia may now be said to have almost come to an end, but that great distress must prevail for some time to come, and many more people, no doubt, die of starvation. On all the roads there are beggars in the last stages of destitution who fight over the remains of dead mules, horses, and donkeys, and waylay travellers. At Yezd, during the prevalence of the famine, eight children are known to have been killed and eaten as food by their parents. The British Minister at Teheran had done much to alleviate the suffering of the people, but the Persian Government had shown great apathy, and just when the scarcity began had increased the taxes on gardens and arable lands. The Shah was becoming very orthodox, and it was reported had said to one of his ministers that Europeans ought not to be allowed to go into the streets while it was raining, lest some of the drops should splash from them, and defile a Mussulman.

THE MISSIONARY CRISIS IN CHINA.—According to the Canton correspondent of the *Allgemeine Zeitung*, the Chinese Government has acted up to the warnings given in its recent diplomatic circular by anti-missionary decrees of an unmistakable character. For the future no township or parish is to be responsible for the loss or damage which missionaries may receive. The authors of crimes are to be punished, but no compensation can be demanded for the destruction of property, the robbery of moveables, &c. It has often been suspected that the Chinaman would prefer to pay in person rather than in purse. We wonder whether the missionaries approve of the altered security. All foreign women are to be banished, "inasmuch as female missionaries can produce nothing but evil effects on the female sex and on society in China." At the same time, all native women are rigidly prohibited from attending meetings of a Christian character. The provisions for retaining Chinese womankind in their present condition are completed by a further enactment forbidding the establishment of schools for girls. Pagan children must on no account frequent Christian schools. The reception of converts is limited. There are also a number of cumbersome regulations regarding the exact registration of all changes of religion. In the case of a foreign missionary seeking redress, he must apply to the local Yamen and be prepared to fulfil the becoming Chinese observances of falling flat on his face, performing the *kotou*, and similar elevating articles of etiquette.

GAMBLING IN GERMANY.—The decision of the Reichsrath has been pronounced, and all the gaming tables of Germany must positively be closed on the last day of December, 1872. Wiesbaden, Ems, Homburg, and Baden, must find fresh means of attracting the public, and of deriving the funds necessary for their great expenditure. Homburg alone pays a fine to the Government of 70,000*l.* a year; and the expenses of keeping up the beautiful gardens that surround it amount to an annual outlay of 7,000*l.*, which are also paid out of the receipts of the gaming-tables. It would seem, as might be expected, that this year will be an unusually productive one; the players throng round the tables every evening in rows of six deep, and many have to retire without the wished-for opportunity of staking their money. The "Salon Doré" is crowded every night with spectators, and the play becomes very exciting. A company of Russians have come over with the avowed intention of breaking the bank, and night after night they may be seen winning and losing enormous sums. Each is attended by the secretary, who sits beside him and registers the gains or losses made by each *coup*. For one night they played alternate stakes of 10,000 francs and 12,000 francs at a *coup*, the latter sum, equal to 480*l.* of our money, being the largest amount which the bank permits to be staked at a single occasion. Of course, with all players the chances of the bank make its ultimate success certain, but the players which it prefers are not the steady gamblers, but the occasional visitors who yield to a passing temptation. A professed gambler plays upon a system, and the part of his system most objectionable to the bank is this, that when he wins a large sum he stops. The celebrated Maltese who broke the Homburg bank three years ago, used to pay into his bankers large sums whenever he was successful, and ultimately left the place, carrying away from it many thousands of Naps destined to be lost at Baden Baden a few weeks afterwards. It is otherwise with the *tyro* of the tables; he plays and wins, becomes inebriated with the fever of gaming, and ultimately loses all he can readily obtain; at one time you may see him playing with gold, flushed but anxious, then the wheel of fortune is adverse, the lightly-got coin lightly goes; the hoards are

swept back to their original source, and he is almost "cleaned out." You would think that now at least he would stop; but no, the hand that staked gold an hour ago now stakes guldens. It is for such visitors that Homburg spreads forth its attractions with a prodigality that is almost lavish. Bands, concerts, balls, shady walks under well-preserved tree plantations, cricket, hunting, pigeon-shooting, the sparkling waters of the Kaiserbrunnen for the dyspeptic, reading-rooms for all classes and for all nations, and all this free; it only asks its chance at the table, and it does not even ask that, but trusts to the common propensity for gambling, that is independent of race, language, and nation. Every one is asking now, what will become of the Administration after 1872? During the Emperor's visit the town did everything to appease him, and then presented its petition that matters might remain as they were, at least till 1873. His Majesty replied that the question did not rest with him, but had already been decided by the Reichsrath. It is said that the company intend to open at Geneva, and that they will pay an enormous fine to the Swiss Government. But the more probable arrangement is that they will buy up the existing tables at Monaco. It is even said that the contract for this object has actually been settled, and that a Kursaal of extraordinary magnificence is to be built.—*Globe*.

#### Postscript.

Wednesday, August 30, 1871.

#### THE CRISIS IN FRANCE.

(From the *Times*.)

VERSAILLES, Aug. 29.

The terms of M. Vitet's report upon the proposition of M. Rivet have profoundly displeased the partisans of the Government of M. Thiers.

It is expected that in to-morrow's sitting some proposition will be submitted with a view to modify that impression.

Should the Assembly by its vote sanction the terms of this report the Chief of the Executive Power will, it is stated, act upon an irrevocable determination.

This alternative has caused so much excitement in public opinion here that it is probable the Assembly will be induced to accept a considerable modification.

(From the *Daily Telegraph*.)

VERSAILLES, Tuesday (6 p.m.)

I am in a position to affirm, more confidently than I have indicated in my letter, that the Presidency of the French Republic has been formally offered to the Duc d'Aumale, and has been as distinctly declined.

I hear that to-morrow the Right will propose an amendment upon the proposition of M. Rivet—if, indeed, the question should really come on to-morrow—pointing straight towards the adoption of the Constitution of 1848.

On the other hand, the Left, and the fractions of the Assembly that agree with its opinions, will vote flatly against the whole proposal to extend and confirm the powers of M. Thiers. In fact, they altogether refuse to acknowledge that the existing Assembly possesses constituent powers.

#### THE CLERICAL QUESTION IN BAVARIA.

MUNICH, Aug. 29.

The reply of the Minister of Public Worship to the proposal of the Bishops for the suppression of the Placet was sent yesterday to the Archbishop of Munich.

The Minister, in his reply, announced that the proposal is declined. He defines the position of the Government in regard to Church questions, reviews the course hitherto taken by the bishops, and shows that their conduct is opposed to the constitution. The Government will protect the Catholics in all acts which are in conformity with the constitution.

The *Court Circular* of Monday says the Queen has been suffering from severe sore throat, headache, and grave general illness. Although greatly better, Her Majesty was not sufficiently recovered to attend Divine service.

The French deputation left Kingstown early yesterday morning by the Royal Mail steamer for Holyhead. They were accompanied by a number of persons, but their departure was comparatively private. There was another French demonstration yesterday. Timothy Conroy, who had served in the Irish Brigade in France, recently returned to Ireland, and died at Dublin on Wednesday. At his funeral a number of the Irish Brigade in uniform attended under the command of a lieutenant, and a large number of French sympathisers marched in the procession.

#### THE PROPOSED AMNESTY MEETING IN DUBLIN.

A Dublin telegram, dated last night, says:—"Nothing definite is yet known respecting the intention of the Executive in relation to the proposed meeting in Phoenix Park on Sunday next, and it is believed that no decision has yet been arrived at. The 5th Regiment marched into the park this morning and encamped there, but this movement is not thought to have any connection with the meeting. The Amnesty Association, indeed, believe that they will not be interrupted, and in that case the trades unions and friendly societies will probably assemble in force, and the meeting will consequently be a great one."



### AMERSHAM HALL SCHOOL, CAVERSHAM, OXON, near READING.

During the year ending July 22nd, 1871, the following degrees were taken and distinctions obtained by Gentlemen who completed their School Education at Amersham Hall:—  
CAMBRIDGE.—B.A., three, of whom one was 14th Wrangler. General Examination, two.

TRINITY COLL., CAMB.—One Minor Mathematical Scholarship of £75.

TRINITY HALL, CAMB.—Prize in Law and Modern History. GLASGOW.—Diploma of C.E., one.

LONDON.—B.A., two, of whom one was bracketed 1st in Logic and Moral Philosophy Honours, with University Scholarship of £25 for three years. B.Sc., one, who also obtained a Whitworth Scholarship of £100 for three years. First B.A., two. First LL.B., one; and Matriculation, seven, of whom one was 7th in Honours Division, with Gilchrist Scholarship of £50 for three years.

UNIVERSITY COLL., LONDON.—Faculty of Medicine.—Summer Session, 1870: Five Students gained one Gold Medal, Two Silver Medals, and Six Certificates. Winter Session, 1870-71: Six Students obtained Three Gold Medals, Four Silver Medals, and Five Certificates. Faculty of Arts and Laws and Science: Five Students gained Nine Prizes of Books and Four Certificates; of these gentlemen one also took the Andrews Prize for Second Year's Students, £50, and another the Andrews Entrance Prize, £20, the First Andrews Prize for First Year's Students, £30, and the Jews' Commemoration Scholarship, £15 for two years.

INCORPORATED LAW SOCIETY.—Final Examination with Certificate of Merit, one; Intermediate Examination, one; Preliminary Examination, two.

ROYAL COLL. OF SURGEONS.—First Professional Examination for diploma of F.R.C.S., one; Preliminary Examination for Fellowship, one.

APOTHECARIES' HALL.—Second Prize in Botany, open to Medical Students in their Second Year.

The School Session is divided into Three Terms of Thirteen Weeks each. The NEXT TERM will commence on WEDNESDAY, Sept. 20th.

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## The Nonconformist.

WEDNESDAY, AUGUST 30, 1871.

### SUMMARY.

FRANCE—or political parties in France—has been profoundly agitated during the past week. On Thursday the bureau committee having proposed in the National Assembly a bill for the immediate disbandment of the National Guard throughout the country, M. Thiers declared that this force needed reorganisation, but could not with safety be altogether disarmed. Irritated by the adverse exclamations of the Right, the Chief of the Executive angrily asked them to respect the man whom they have chosen, however little they might now support him. After a period of noisy and prolonged excitement, an amendment proposed by General Ducrot, which was accepted by the Government, to the effect that the National Guard should be dissolved gradually as progress was made with the reorganisation of the army, was carried by an overwhelming majority. Meanwhile M. Thiers is said to have rushed out of the Chamber to write out his resignation, but the interposition of friends prevented him from carrying out his rash intention. The incident has altogether created an unfavourable impression against the aged statesman.

M. Thiers is unwell, irritable, and overwhelmed with the responsibilities of his position. But greater anxieties are in store for him. The committee's amended proposal for prolonging his powers was laid before the Assembly

on Monday. The bill in which it is embodied directs that M. Thiers shall exercise, "under the authority of the Assembly," the functions delegated to him in February; empowers him to "promulgate the laws transmitted to him by the President of the Assembly," and adds that each of his decrees must be countersigned by a Minister who shall be responsible to the Assembly. Another clause expressly provides that the President himself shall also be responsible to the Assembly. The Conservative majority wish to preserve their full supremacy. The proposed bill has set the whole Assembly by the ears, and nearly everyone seems satisfied with its terms. M. Dufaure, himself a member of the Government, has proposed to insert in the preamble a recognition of M. Thiers' eminent services during the last six months, which can hardly be rejected. The plan of the committee is likely to fall to the ground amid general distrust, and the majority seems now disposed to support a scheme put forward by M. Buffet for making M. Thiers President of the Republic, under the conditions of the Constitution of 1848. The Republican Left favour the resuscitation *in toto* of that constitution, with a new clause empowering the Legislature to elect the President; while the extreme Left are agitating for a dissolution of the Assembly. Meanwhile the threat of M. Thiers' resignation impends, and as France cannot do without him, he will, no doubt, be installed as President on his own terms. Prince Bismark watches the conflict from afar, and is throwing every obstacle in the way of the departure of the German troops till the Assembly has come to a definite decision.

If we are to credit the *Pall Mall Gazette*, Prince Bismark and Count von Beust, taking their baths in the dripping atmosphere of Gastein, have been amiably engaged in hatching conspiracies against the peace of Europe. That highly sensational newspaper has caught the mantle of Mr. Roebuck. How thankful ought we to be for so watchful a sentinel, who thus sounds the alarm:—"Abroad matters are as they have ever been; and two or three monarchs and two or three ministers are at this moment plotting and striving in a way that bodes nothing but a vast war of the regular old Cabinet-made kind; a war, too, by which the very existence of England as a prosperous country is menaced." Europe is sitting on a volcano, and does not know it, but above all, Mr. Gladstone, the special aversion of our contemporary, will not see it! We should have thought the attempt to promote a better understanding between Germany and Austria a most natural thing, and likely to conserve the peace of Europe. But the *Pall Mall*, which has alternately menaced us with a sinister combination of Germany and Russia, and a fearful Teutonic descent on our shores, can't see it. Does any reasonable man believe that France, even if thirsting for revenge, will be in a position for years to come to draw the sword against her late conqueror? To our thinking Bismark desires peace because Germany has nothing to fight for; Beust because Austria has everything to lose by war; the Czar because Russia finds that the foes of her aggressive policy are far too formidable. Europe is now in a state of repose enjoying its summer holiday, and we really think that the Molke of the London press might, for a brief interval, spare us these tremendous strategical combinations which, during this hot weather, the public cannot muster the requisite effort to follow. It is rather irritating when we are enjoying the blessings of profound peace for the trumpet-call to battle ever to be dinning into our ears, and disturbing our serenity.

The strangest news of the week comes from Ireland. Our fellow-countrymen have been in a fever of excitement for a fortnight past on the occasion of the visit of what are described as "the French envoys," who came over, no doubt by special invitation of the Nationalists, to thank the Irish subscribers to the ambulance corps. After making a triumphal progress through the island as far south as Cork, the deputation returned to Dublin on Sunday, and were the objects of a farewell demonstration. There was a monster procession from Dublin to Kingstown in honour of the departing guests. "The entire multitude—men, women, and children," we are told, "wore green and white rosettes or green sashes. The banners displayed bore every description of disloyal and political expression, such as 'God save Ireland!' 'Freedom for the political prisoners!' 'Fontenoy!' 'Sarsfield!' &c., &c. Throughout the entire decorations there was not a loyal emblem, and no British flag of any description was seen from the first to the last." Wisely, the police did not interfere, and the multitude conducted themselves in an orderly manner. Some sixty thousand persons are said to have gathered at Kingstown to take leave of the French depu-

tion. From all which we learn more distinctly than heretofore that the mass of the town populations in Ireland are disaffected to British rule—or at least are unable to resist the opportunity of noisy anti-English manifestations. One effect of these seditious demonstrations has been to induce the more respectable classes to withdraw from the Home Rule movement. Other movements, such as a weekly amnesty meeting in Phoenix Park, are in preparation, but the excitable Irish artisans will soon be weary of theatrical displays which yield no results except to disturb industry and drive capital from the country, and create disgust even in France. Mr. Gladstone's sanguine prediction, that "it is possible to found a moral empire upon the confidence" of the Irish people, has not yet been fulfilled. But Irish grievances having been redressed, we can wait the result with patience.

While the harvest is being gathered in under the most auspicious circumstances, it is unpleasant to record the rapid progress of the foot-and-mouth disease among the cattle in several counties both of England and Ireland. Lambs are also subject to a peculiar distemper, and Irish pigs are dying off from some special complaint. Possibly there may be, during this year, some peculiar atmospheric influences favourable to epidemics. Asiatic cholera, however, does not make any marked progress in Germany, and the last Registrar-General's report indicates that the public health is exceptionally satisfactory.

### REFORM OF THE HOUSE OF LORDS.

THE meetings held at Birmingham and Leeds to consider the position of the House of Lords, and to suggest means for bringing it into closer harmony with the popular branch of the Legislature, will probably be followed by others during the Recess, and a fresh topic of political agitation will thus make its appeal to the constituencies of the United Kingdom. We cannot conceal from ourselves the gravity of the issue to be submitted to public opinion. The bearing of the Upper House towards the Lower throughout the session just now closed has certainly been of a kind to suggest this movement. It has been anything but conciliatory. It seems to have been prompted far more by pride and passion than by cool judgment. Should any serious change in the relation of the two Houses be effected within a few years, the Lords will certainly have to thank themselves for having created the present necessity for; and justification of, that change. The large majority of Englishmen, we think, would have preferred to leave the matter in abeyance, if it had been possible for them to do so. They instinctively recoil from the large expenditure of time, money, and exertion which will be required to carry to a successful close any project of reform which will seriously alter the status of the Upper House of Parliament. There is, besides, a widely-pervading sentiment in favour of aristocratic privilege; and the vast accumulation of wealth in the hands of the middle class of the community, and its distribution among so large a number of that class, has doubtless done much to give additional stability to the institution now assailed. The conflict just initiated will unquestionably be one of the severest kind, and it is not, therefore, surprising that a large proportion of the well-to-do classes of society should wish to avoid it if they can. It is much to be regretted that the Lords did not take this fact into consideration before they ventured, very gratuitously, as we think, to beard the representative assembly.

At the same time, it must be confessed that, since the extension of the franchise by the Representation of the People Act of 1867, there has been such a Radical antagonism between the spirit, the aims, and the constituent elements of the two Chambers of Legislation, as to render it utterly hopeless for them to agree in any course of high political action. The two instruments are so differently fashioned, and the motive powers which bring them into activity are so mutually adverse in kind, that every one must have foreseen more or less frequent collisions between them, and an ultimate, but irresistible, necessity, growing out of those collisions, of so far changing the basis upon which the second Estate of the Realm repose, as to bring it into working harmony with the House of Commons. The unwisdom of the House of Lords consists in its having precipitated a result which it might have almost indefinitely postponed; and it must take the inevitable consequences of its own temerity.

We do not intend, at the present moment, to discuss the several plans of reform which have been already submitted to the public judgment. There will be time enough for this hereafter. We wish, however, to lay down one or two



principles which, in our humble opinion, should govern all attempts that may be made to solve this intricate and delicate problem. And, first, we would suggest that it is of the utmost practical importance that the true scope of the change to be effected should be most resolutely adhered to. The want needing to be met in this instance is not social, but political, and it would be a great mistake to confound the two things. The institution to be assailed, or rather to be placed upon a sound basis, is one thing—the abolition of all distinctions of social rank, is another. For our own part, we are not anxious to get rid of a natural inequality of social position, but to modify, and ultimately to abolish, political privilege—that is to say, privilege unaccompanied by responsibility. It happens that the two things meet together and become blended in the present House of Lords; but it is not absolutely necessary, nor do we think it would be wise to deal with them as if they were essentially one. The real question before the nation is how to constitute a second House of Legislation, best qualified to answer those political purposes for which a second House is, rightly or wrongly, judged to be requisite. It is a fair question of political philosophy whether a second House is needed at all. But in the present state of British opinion and sentiment, we do not believe that the discussion of this question would be timely or prudent. Taking for granted, then, that the question will turn upon the kind of qualifications most likely to harmonise the Upper with the Lower Chamber of Legislation, we would earnestly express our sense of the importance of confining projected reforms to the precise object which they ought to have in view. That object is practical rather than theoretical, is political rather than social, and relates far more closely to the advantage of the common weal, than to the expression of sentiments and sympathies which may, or may not, find their justification in abstract reason.

We are not by any means convinced that the initiation of a movement for the reform of the House of Lords just at the present moment, is calculated to hasten the realisation of any of the schemes to that end which have been brought before the public. We view the meetings which have taken place rather as popular demonstrations in disapproval of the course pursued by the Upper House last session, than as furnishing the germ of a future organisation. Nevertheless, whether immediately or some time hence, we regard a reconstruction of the House of Lords as one of those Constitutional questions with which the present generation will inevitably have to deal. In view of what is to come, we cannot help thinking that every step taken should be taken with dispassionate judgment. We deprecate violent and exaggerated utterances on the subject, as calculated to produce indescribable mischief. The Lords may have laid themselves open to severe rebuke. In the exercise of their privileges they have forgotten the maxim by which they should have been guided—*Noblesse Oblige*. The problem, however, is an unsuitable one for being directed by indiscriminate resentment or popular passion. If studied by the clearest intellects of the day, and expounded with calmness, clearness and dignity, a solution may perhaps be found towards which all parties may gradually converge, and even the Lords themselves may recognise the wisdom of adapting both their tone and their proceedings to the demands of the nation. It can hardly enter into their imagination that they will be permitted evermore to cross the will of the people simply to subserve their own patrician purposes. Possibly, if any such vain assumption has taken hold of their minds, an appeal made to their reflection may disabuse them of it. At any rate, it behoves us all to recognise the extreme gravity of the question at issue, and to use our utmost influence to confine the discussion of it within the bounds of reason. "The cloud no bigger than a man's hand" has made its appearance on the political horizon. Our desire and hope is that, as it spreads over the firmament, each and all of us may act under an ever-constant and deep impression of solemn responsibility.

#### THE EAST SURREY ELECTION.

THE result of the East Surrey election is a very serious portent. It has come upon the country and the Government with startling effect. By a majority of more than eleven hundred votes, the electors of that constituency have chosen as the successor of the excellent Mr. Charles Buxton, Mr. Watney, jun., a Conservative nobody, new to political life, and lacking even the usual county connections, in preference to Mr. Leveson-Gower, an educated and moderate Liberal, and the scion of a highly respected Whig family. The signal defeat of the Liberal cause in a constituency represented

by men of progressive views since 1847 is a phenomenon that requires explanation, and is suggestive of many useful lessons.

Due allowance must be made for the influence of individual characteristics and local circumstances in interpreting this remarkable event. East Surrey is rather a metropolitan than an agricultural constituency. It is to no small extent composed of well-to-do citizens of London whose influence is not inconsiderable, and whose Conservative tendencies grow with their prosperity. Then Mr. Leveson-Gower was not a candidate to create enthusiasm. His unfortunate experience at Reigate was well calculated to cool the ardour of many Liberals on his behalf, and defective preparations—the result partly of overconfidence—prevented his committee making the best of their opportunities. His opponent, on the other hand, if inferior in political capacity, was a brewer. Throughout the division he commanded the whole publican interest, which is implacably hostile to a Government which threatened, and still threatens, their vested interests. The Conservatives, also, were united, well-organised, and active, able to command almost every public-house, and lavish of expenditure. But the question is not so much how Mr. Watney was able to poll some three hundred more votes than the Conservative candidate at the last election, but why the Liberal candidate lost the support of 1200 electors who had voted for Mr. Buxton.

Social and exceptional reasons go but a small way to explain this significant fact. There must have been a general cause for so remarkable an abstention of the Liberal electors, which can only be found in decided coolness, if not disaffection, towards the Government whose policy Mr. Gower supported. "The Liberals would not come up." They did not transfer their allegiance to the other side, but had so far lost confidence in Mr. Gladstone's Ministry that they were indisposed to reaffirm their vote in its favour. Is there adequate reason for this growing apathy of the Liberal party? Not only were the Government unsuccessful during the late session—in itself a crime in some people's estimation—but they blundered greatly and were signally unlucky. Mr. Lowe's original and amended budget—the latter imposing an extra twopenny in the income-tax without adequate reason—were alike unpopular; Mr. Bruce's home administration was weak and impotent; Mr. Ayrton always irritating and sardonic; and the bold course pursued in relation both to the Army Regulation and Ballot Bills, being without precedent, was not appreciated as it should have been, in the belief that such extreme measures might have been avoided. Liberals have also asked with some concern what could have induced a popular Government to show so much jealousy of public rights in relation to the use of the Thames Embankment, Epping Forest, suburban commons, and other open spaces. Little blame may really be due to Mr. Gladstone and his colleagues for the loss of the Captain and other naval mishaps, but when people are assured by a quasi Liberal peer that Ministers have created "an army that won't move and ships that won't swim," they are too ready to believe the sarcasm is based on truth. Nor is it improbable that the Liberal candidate for East Surrey suffered from the dubious ecclesiastical policy of his chiefs. Dissenters have not forgotten the Education Bill, in which while their conscientious claims were ignored, every possible concession was made to the Church; and a still larger section of the constituency, we doubt not, distrust Mr. Gladstone's coquetry with the Irish Catholics in the matter of higher and primary education, and his uncompromising defence of the Establishment. If it be true, as we believe, that Nonconformists in most constituencies form the most zealous and active element of the Liberal party, their lukewarmness in support of the Government candidate for East Surrey would go a great way to account for his defeat.

The past is beyond recall. A large and representative constituency has signified unmistakeably its want of confidence in the Ministry. The future difficulties of Mr. Gladstone and his colleagues are unquestionably increased by the diminution of that prestige which is necessary to a strong Government in a constitutional country. There are many ways in which the Government may profit by this event. The Prime Minister, with all his honesty of purpose, strong convictions, and intellectual superiority, might with advantage be less imperious and exacting upon his followers. Their colleagues may persuade Mr. Lowe to show more deference to public opinion, and Mr. Bruce to exhibit more firmness and consistency. The Cabinet will doubtless introduce a smaller number of measures next session, and perhaps commit fewer Parliamentary blunders. But with the best and most liberal

intentions and a well-matured programme, Ministers are dependent upon Parliament for bringing their measures to fruition. The antiquated forms of the House of Commons, the competition of private members, the disintegration of the Liberal majority, the monstrous facilities afforded to factious opponents, and the growing hopes of the Conservative party, will all prove so many obstacles to successful legislation next session. We are by no means sanguine that the Government, even if they deserve it, will recover their prestige. Three years of office under our complicated and still aristocratic form of Government uses up even a strong Administration. Their head, especially, is disliked in high society, because of his Democratic tendencies, firmness of purpose, and economical tendencies; and the social influence of the "Upper Ten" upon members of both Houses of Parliament is immense. Government by party may have some advantages, and may be inevitable; but it means that good measures are to be picked to pieces and thwarted by the "outs," in order to damage the "ins." We fear, therefore, unless there should be a very strong expression of external opinion, the next session will be as the last; and that the long array of reforms foreshadowed in the Prorogation Speech will, unless the business arrangements of the Commons are greatly simplified, be very slowly embodied in the Statute-book of the realm.

#### THE LAND QUESTION.

By the Rev. CHRISTOPHER NEVILLE.

##### II.

I will now consider the question of "nationalising" the land by purchase. I once suggested to an energetic opponent the financial difficulties, but he said that was a mere detail to be left to the Chancellor of the Exchequer. I fear Mr. Lowe would find himself overmatched by this said detail. A very great deal of land, awaiting building operations, would not pay five shillings per cent.; other land might pay 1 or 2 per cent. It is possible to buy land where no advance in value is expected, independent of outlay, to pay 4 per cent., but I quite believe the assertion, so often made by the most competent judges, that land does not on an average pay more than 2½ per cent. nett, at a fair market value, allowing nothing whatever for compulsory purchase. Now, as the State cannot borrow money under 3½ per cent., the immediate loss to the State would be in exact proportion to the amount of land purchased, and this deficiency must at once be made up by extra taxation.

I will say nothing of a State paper currency to pay the landowners, as these lines are not addressed to the enthusiastic persons who believe that a nation can be made rich, prosperous, and happy by a few tons of thin paper, and some hundred gallons of ink.

It has been confidently asserted that all land augments in value, irrespective of any outlay upon it, by our increasing wealth and population. This is certainly not the fact; an immense area of land has remained stationary, or even decreased in value, irrespective of such outlay. But where this increase is probable, it is all "discounted," as they say in the City. The purchaser has to buy this probable increase, and pay for it beforehand. It forms part of the "market value." In this way a friend of mine has lately bought an estate in Kent, and has no doubt paid a large sum for this chance of improved value. So far therefore as this expected profit is concerned, the State really would enter into an enormous speculation with borrowed capital.

This scheme for "nationalising" the land is commonly joined to a proposed system of small farms. I dare not hazard any estimate of the expense and loss attending the breaking up the large farms with their extensive farm buildings, and erecting smaller homesteads. In innumerable cases these farmsteads cost £2,000, £3,000, and £4,000 each. The materials would of course only produce a small fraction of their cost. If these large farms were let to co-operative associations, I will ask where are the labourers to be found to act together in such associations, or where is the capital to come from to enter upon, and work such extensive holdings?

Let us, however, assume that the State had become the owner of all the land in the country. The very parties who advocate this policy insist on the tenant having "security of tenure" at a "fair rent." Security of tenure can only be obtained by very long leases. One great object of "nationalising" the land is said to be the realising for the State of the increased value arising to all land, irrespective of the owner's outlay. Under the new system how can this "increased value" be gained? Not by sale at



a higher price, for all sales of land would cease. It must be by some tax or increased rent.

Guided by a long experience on the land question, I would only say—God have mercy on the land agents or valuers who attempted to assess this tax upon millions of small tenants on the part of the State! Then again, what is a "fair rent"? If fifty of our most experienced valuers were employed to value 5,000 acres for rent, I do not believe any three of them would agree exactly in their estimate of any one farm. Supposing a farm of twenty acres in Nottinghamshire was "valued," by some Government agent at 25s. per acre to John Smith for a lease of ninety-nine years, why is he to have it if fifty other persons, possibly with more skill, industry, and capital, would give 30s. an acre for it? Every factory operative at Manchester, and every artisan at Birmingham would be part owners of this said farm, and why is he to make the smallest sacrifice in the rent? Where these small farms turned out to be *cheap*, the tenants would keep them, or underlet them, or sell their interest in them, or raise a rebellion if they were not permitted to do so. When they turned out to be *dear*, they would run them out, get together what money they could, and emigrate to America, leaving their great landlord the State to put them into condition again, probably to be again run out and exhausted. I might raise questions about landlords' repairs, permanent improvements, choice of tenants, but it would be a waste of time; and I fearlessly appeal to any man who is practically acquainted with the management of estates, when I assert that the holding all land by the State must result in enormous loss and insuperable difficulties.

On the contrary, I hold that no corporate body of any kind should hold a single acre of land except for parks, pleasure grounds, or other public purposes. I maintain that no estates ever have been, or ever can be, managed by such corporate body to the greatest public advantage. The *private* and *personal* interest of the managing parties are not, and cannot be, identical with the *public* interest. The interest of the landowner is to get the greatest possible rent for his land, and to raise it to the greatest possible selling value, and this is exactly what most conduces to the national good.

Here I may be allowed to contradict assertions which have been confidently made by some political economists who evidently have no practical knowledge of the subject. I will not enter into the question between leases for terms of years and annual tenancy, but I know that a great many of the best agriculturists in this country agree with me that annual tenancy is, on the whole, the best for both landlord and tenant if a court of equity could be established to meet special cases; but it has been *assumed* by these political economists that on estates where the farms are let from year to year "the agent is instructed to get the highest possible rent," "that it is impossible that farms can be highly cultivated under annual tenure," "that extra cultivation leads to an immediate advance of rent," "that rents have so increased by competition that the tenants are compelled to pay the labourers the lowest possible wages," "that the position of these labourers is far worse than it was before the enclosure of commons and waste lands." I will undertake to prove before a committee of the House of Commons, by the evidence of the tenants and labourers themselves, that every one of these and many other similar assertions are entirely false. It is quite notorious that in Lincolnshire, Nottinghamshire, and Yorkshire, that the large landowners do *not* take advantage of competition to raise the rent—that the agents are *not* "instructed" to get the highest possible rent—that vast tracts of land under annual tenancy are farmed in the best possible manner—that labourers wages are much higher than formerly—that in the case of farm servants they are nearly doubled—in short that the agricultural labourers and their families are in a better position than they ever were in the memory of the oldest man living—I might say in the history of the country! As an employer of labour, I can truly say I heartily rejoice in this; but I must express my regret that the great subject of the land question should be encumbered by such reckless and ignorant statements.

Having stated my objections to the great scheme of "nationalising" the land, I will now quite as earnestly advocate two most important changes which, I believe, can be justified on the soundest principles of political expedience. First, I would entirely abolish all entails and settlements in land. The power of making these entails only exists by *permission* of the community; it is opposed to every *natural* right, and most injurious to the public good. I assert that the enlightened *permanent* interest of the freeholder and the national interest are identical. But the tenant for life

only is in quite a different position. His interest is to get what he can out of the estate, even to the greater diminution of its ultimate value. Under this system of entail, vast tracts of land may be locked up for eighty or ninety years, so that the skill, and capital, and industry of the country can not be applied to it. To my knowledge many large landowners agree with me in these sentiments. I believe the manufacturing and commercial classes are wholly opposed to the system I am condemning, and it would be a waste of time to enlarge upon the manifest evils created by it. Surely the *moral* effects must be very bad. It seems to me simply scandalous that a struggling tradesman, or a poor artisan, should have his bed sold from under him to pay his debts, and that an "hereditary legislator" with 20,000 or 30,000 acres of land, and 20,000l. or 30,000l. worth of plate, books, pictures, and furniture, should compel his creditors to accept a composition of five shillings in the pound. It only requires an income of ten thousand a year, secured to the "separate use" of his wife, to complete the iniquity. An artisan cannot afford to "settle" his tables and chairs for his wife's "separate use." If an hereditary Chamber of Legislation requires such a "system," the sooner we give up such an expensive luxury the better.

The second great change I desire would be an alteration in the assessing property for rates and taxes. Landowners complain, and I think justly complain, that as *real* property is no longer free from *succession* duty, *personal* property should continue free from public or local rates. Let all persons be taxed according to the original standard of "their ability." I would pursue this just principle to the land itself. If, as Mr. Clare Sewell Read states, A chooses to let a farm for 400l. a year for the sake of the game, instead of 1,000l. a year without it, let him be taxed and rated at 1,000l. a year, which is his real "ability." If he has a thousand acres of land surrounding a large town, let at, say 2l. an acre, which he can readily sell at 500l. an acre, let him be taxed and rated at the selling value, which is his "ability." If a dispute arises as to this "value," let him estimate his own land for taxes and rates at what price he pleases, the State having the option of purchase, and the benefit of resale, at that price, just as the horses are weighted at Newmarket according to a fixed price to sell.

I have endeavoured to treat this great subject with the utmost candour and impartiality. It may, however, be said that, as a landowner, I am necessarily interested, and cannot on this account be trusted as to my facts, my arguments, or my theories. I may with all humility be permitted to suggest that the purity of intention, and the impartiality of judgment of those who have no land at all, cannot be regarded as beyond suspicion, and I cheerfully submit what I have written to the honest verdict of your readers.

#### THE POSTMAN'S WAGES.

Mr. Monsell may congratulate himself that the Parliamentary holidays have begun, for otherwise he would certainly have been questioned as to the facts relating to the death of James Morgan, a letter-carrier in the metropolis, whose death the coroner's jury ascribed in part "to the want of proper nourishment. It was deposed that—

He had been in the employ of the General Post Office as a letter-carrier, and his hours of labour were from 9 a.m. to 9 p.m., one hour out of the twelve being allowed him for refreshment. Deceased's wages were 18s. a week, and out of that sum was paid 6s. 6d. for the room rent. He had to maintain himself and family on 11s. 6d. a week. He occasionally worked overtime at the Post Office, and by that means earned a few shillings extra. She believed that they had not enough to live on. Deceased was a man of temperate habits, and bore an irreproachable character. Her daughter died in childbed ten days ago, and that event made a deep impression on the mind of the deceased. On Thursday last, while he was stooping to lift an article of furniture, he suddenly fell forward on the floor and expired. He had not been able to attend to his duties for some time past. The medical evidence showed that the heart was much dilated and weak, and the cause of death was fainting, arising from the exhausted state of the system.

The coroner was more emphatic than the jury, and considered it "disgraceful on the part of the Post Office authorities to pay any man such a miserable wage, and work the life out of him."

It has long been evident that letter-carriers are an under-paid class of Government officials, and that a wide spread discontent amounting to almost disaffection is only prevented finding expression by the strict prohibitory measures directed by the higher Post Office authorities against any and every species of combination amongst their servants.

We have no wish to embarrass the members of

the Government during their well-earned vacation, but it is not likely, even were it desirable, that they will fail to catch the notes of warning on the one hand or of declamation on the other, which are conveyed by newspapers of all shades of political opinion as this or that event of public significance is recorded and dilated upon. It may be assumed, we think, that Her Majesty's Government will recognise the necessity of proclaiming themselves by deed as well as by word the "people's government" during the ensuing session, and we trust that among other questions closely and even vitally affecting the interests of the labouring classes of the community, that of the remuneration of the lowest class of Government officials will be neither the last nor the least favourably considered.

#### MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

##### PECULIAR INSTITUTIONS.

Although the "peculiar institution," as the Southerners used to delight to call slavery, has been abolished for ever, there are still a great many other peculiarities in the United States which arrest the interest and attention of strangers. Considering how very recently slavery has been swept away, and how rampant the prejudice against *colours* was previous to the war, it is marvellous that the black and white races have so easily and quietly settled down into neighbourly good feeling in every part of the Union except in those States where the infamous secret society the Ku Klux Klan—whose motto is "death to niggers"—exercises its reign of terror. Twelve years ago who would have dared to prophesy that in this Year of Grace there would be a black man in the United States Senate? or that Fred. Douglass would be a popular State official in Washington? In the Northern States you meet "coloured brethren" at church, on railways and steamboats on terms of equality. An educated coloured man stands now precisely on a level with an educated white man. There are plenty of people who affect to despise negroes just as the aristocratic Bismark was said to despise Jules Favre and Gambetta—"the gentlemen of the pavement"—but public indignities are hardly ever inflicted as they used to be a very few years back. The negroes in the North are sober, industrious, and religious citizens. The native Americans in their hearts very much prefer the negroes to the Irish, although for political purposes they flatter and cajole the latter. The blacks appear to drift into certain avocations almost everywhere. They are mostly barbers, domestics, waiters and labourers, and give great satisfaction in all these employments. At the principal hotels you find a crowd of "ebony images" whose civility is highly commendable, while it is often impossible to resist a smile at their consequential airs and somewhat patronising manners to visitors. Artemus Ward, who wished that the negro could be deported to some other country, where he could harmlessly indulge his love for "yaller weskits," must have written of negroes as they were, for they are now remarkable for the neatness and good taste of their dress; in which respect we are sorry to say some of the Irish contrast very unfavourably with them. It is evident that in a few decades black and white men will have become perfectly satisfied with each other, and "miscegenation" may one day be practically tested, and thus a word invented for a clever hoax may become accepted to convey a real meaning. It is not impossible that the present generation may see a black President in the White House. Those who have charge of coloured children in Sunday and Day Schools speak very highly of their capacity for imbibing knowledge and of their great docility.

We recently visited for a few days at the hospitable house of some kind friends whom we had known in England, and whose residence is at Geneva, a town of Western New York pleasantly situated on Lake Seneca, a sheet of water only forty-five miles long and therefore accounted one of the "small lakes" of America. Geneva is celebrated for its horticulture, and nursery gardens abound on every hand. Its houses are of a very superior class, and many of them are inhabited by merchants from the larger cities who have retired "into the country" to enjoy their *otium cum dignitate*. While here one Sunday the usual evening services was dispensed with, and instead there was "a concert of prayer for the conversion of the World." It seems that these "Concerts" are held monthly in many churches throughout the United States, and on these occasions the members of a committee appointed for the purpose are expected to read



reports on the progress of missionary enterprise in various parts of the world. The idea is excellent in conception and practice, but the term *concert* applied to such meetings sounds uncommonly odd.

In one month in the United States we have seen more fires than in twenty years previously in England. In the neighbourhood of Cohoes many houses are built of wood, which of course burns rapidly, and the people seem to regard fires as coolly as old women in England swallow pills. During three weeks we saw or heard of a fire *every night*! Once in England we were working hard to put out a fire when an individual called us aside in a mysterious manner, and whispered—"You need not trouble so much—the property is all insured." We will only remark that we have been privately informed that there are insurance companies in the United States, and that said companies have to "cash up" pretty frequently. While we were in Geneva there occurred the largest fire we have yet seen, consuming large flour mills, canal warehouses, and other buildings, and destroying twelve horses in the flames. The *Geneva Gazette* said the losses were the "heaviest ever occasioned by one fire in Geneva." In this case the policies of insurance covered only a very small proportion of the damage done.

There is one "peculiarity" of America which it is to be hoped will never be admitted into England. Many of the men appointed to administer justice are notoriously corrupt. Thank God, English Judges, however mistaken they may sometimes be in their decisions, are absolutely unassailable in their personal integrity! From the Lord Chancellor to the humblest stipendiary magistrate, our judges are unbribed and unbribable. *Not so here.* The *New York Tribune* and other papers are constantly denouncing the iniquities of judges, and a member of the most eminent firm of New York solicitors, Mr. Dudley Field, is openly charged with having offered a bribe of five thousand dollars to an intimate friend of a certain judge in order to influence the decision in one of the innumerable law-suits of the Erie Railway in which Mr. Field's firm was acting as solicitors for the infamous James Fisk, Jun. The way in which Fisk and Co. have robbed English and American investors by means of corrupt tribunals is a scandal to the age. The day before we landed in New York a barbarous attempt at murder was made, and when the would-be assassin was apprehended, we heard the remark made over and over again, "Guilty or not guilty, if he has money enough he is safe to get off." This we thought an exaggeration at first, but inquiry has convinced us it is too often, though not always, true. The judicial processes in the United States enable a sharp lawyer to secure numberless delays for a "shady" client, and thus a bad case is slowly dragged along for a year or two until the public loses all interest in it, and a favourable moment is seized to *burke* the ends of justice. No doubt the system of appointing some of the judges by popular election leads to many of these evils. Candidates having to spend large sums to obtain office, seek afterwards to reimburse themselves. It is curious to note that this plan of making judges is a relic of the old Norman Code, and is still extant in the Channel Islands, where to be a Jurat in Guernsey or a Judge in Jersey is an object of ambition to retired merchants and tradesmen. The judges in America administer justice in a peculiarly free and easy fashion. A correspondent of the *Springfield Republican* thus describes Judge Barnard of New York:—

Judge Barnard is very quick, has a sharp legal mind, and gives his decisions without hesitation, but they show that he has not given much time to study. His style of dress is as follows:—A velvet coat of rich hues, lavender-coloured pantaloons, and a large diamond pin, such as is worn by all the "fancy." His favourite place of resort is Fisk's Opera House, where he may be constantly seen.

Imagine an English judge transacting business in this style! Possibly we have too much of the "trappings of power," but unquestionably the Americans have gone to the other extreme. We have seen a magistrate coolly at his duties with his feet elevated above his head, and a cigar in his mouth. After all, did Charles Dickens exaggerate in some matters? We trow not.

Several years ago Mr. Du Chemin, the respected editor of the *Jersey Express*, told us, when we were visiting the Queen's "Duchy of Normandy," that while in the United States he had seen an enterprising tradesman advertise himself as "Colonel Lumb Smith, bill-poster, Buffalo." This illustration of the American fondness for titles tickled us so much, that, when in the cycle of events we came to visit Buffalo, we first of all inquired after Colonel Lumb Smith. If this should chance to

catch the eye of our friend Du Chemin, he may be interested in knowing that the colonel still flourishes. Generals, colonels, majors, and captains are as plentiful as blackberries here, and may be found in every branch of trade. Many persons are equally proud to be addressed as "deacon," and clergymen are often styled "Dominie." "Good morning, Dominie," is a frequent salutation, calling to mind quaint old Dominie Sampson. Baptist ministers are sometimes called "Elders." The numerous colleges scatter dignities very freely, and doctors of divinity are consequently numerous. When a man like Henry Ward Beecher declines to be "dubbed," he becomes even more conspicuous by the absence of the distinction. The term "Honourable" is applied to all members of State Assemblies as well as to members of Congress, and is eagerly coveted. Holders, and ex-holders of office are always styled by their titles, as, for instance, President Grant, Ex-President Johnson, Secretary Fish, and Ex-Secretary Seward. This usage extends down even to Postmaster Smith and Policeman Jones; so that not to have a title derived from either Church or State is the exception, and not the rule. It would perhaps be as well for Americans to cease to sneer at John Bull for his love of aristocratic dignities, while they themselves are so fond of inferior titles. Artemus Ward, in his letters to *Punch*, admirably satirised his title-loving fellow-citizens in describing how the landlord of his hotel in London declined to believe in the nationality of a certain American because he had no military designation. During the civil war, the Americans, having no Order of the Bath wherewith to decorate themselves, invented a number of chivalric orders of their own; and a friend informs us that, at a grand Court reception in Berlin, he saw an American create an immense sensation by appearing with the insignia of one of these orders.

The Baptists in America frequently administer their dippings in what they call the "apostolic mode," by making use of rivers for baptistries. The dangers attending this system of baptism are sometimes very great, as is shown by the following newspaper paragraph:—

Dr. A. P. Pownal, of Sand-hill, Kentucky, attempted last Sunday to unite with the Christian church in that place by baptism. The clergyman, the Rev. J. B. Hough, led him out into the creek to a considerable distance in search of a spot of convenient depth, when suddenly both went down. They soon arose to the surface, and the minister regained the bank, but the Doctor, being unable to swim, was swept by the current under a floodgate, only a short distance below. Every exertion was made to save him, but in vain. The body was soon after found and brought to shore, amid the most heartrending screams from his young wife and friends. The doctor had been married but a few weeks to a Miss Mary J. Wilson, a greatly-esteemed young lady of Sand-hill.

When travelling in Sweden we heard of several persons who lost their lives in consequence of having been baptized in winter, the ice having had to be broken. In this case the fanatics who were guilty of the outrage were prosecuted and severely punished; and yet, when we returned to England, many Baptists of our acquaintance declined to believe in the truth of our statement of the facts, on the ground "that no person could be injured by obeying the Lord's command." We make a present of Dr. Pownal's case to such unbelievers, and sincerely hope that the days will soon come when such barbarities will cease in all parts of the world.

In the States the marriage tie is dissolved for very trivial reasons; so much so that it is a common saying that "in Indiana cold feet are a just cause for a divorce." Connecticut is also celebrated for "divorces made easy," and in many other States the plea of husband or wife desertion is sufficient to obtain a severance of the nuptial knot. Visitors to America will do well to be careful as to the persons they speak to about divorces, as *divorcées* abound everywhere, and it is dangerous to rub a sore spot. We have already "put our foot in it" more than once, and intend in future to avoid the topic.

Sunday-schools are a great institution here, but are very differently conducted to English schools. One we visited lately was composed to the extent of three-fourths of its so-called scholars of young ladies and gentlemen whose ages ranged from sixteen to thirty-eight years of age. This system may accomplish great good, but it is certainly a development of Sunday-schools very different to what the founders originally intended, and the statistics of Sunday-schools in America cannot fairly be compared with our own unless the number of *adult* scholars is taken into account. The hymns we heard sung were set to *jaunty*, not to say jovial tunes, and a foreigner unacquainted with the language, and hearing a lively *pianoforte* accompaniment, would naturally have supposed himself in a

worldly musical gathering. "The devil" has clearly *not* got all the good tunes in America.

We expected that a people so distinguished for love of newspapers as the Americans are, would have had plenty of public newrooms similar to those we have in England. If, however, you ask for a newroom, you are directed to some news-agent's shop dignified with that name. In this shop you may take up any paper you see about, read it, and then if you like walk out without buying anything. We have seen a dozen people do this at one visit, but we confess that we have never been able to muster "cheek" enough to leave without some small purchase.

In Anthony Trollope's tale, "He Knew He was Right," the Hon. Mr. Glascock asks an American lady—"What are American institutions?" The reply was—"Everything is an institution. Having iced water to drink in every room of the house is an institution. Having hospitals in every town is an institution. Travelling all together in one class of railway cars is an institution. Saying 'sir' is an institution. Teaching all the children mathematics is an institution. Plenty of food is an institution. Getting drunk is an institution in a great many towns. Lecturing is an institution. There are plenty of them, and some are very good."

The "institutions" of America are many and "peculiar," and we cordially admit that "some are very good." No sensible American would value either indiscriminate praise or censure, and our aim is to judge with just impartiality all we see and hear.

#### CUTTINGS FROM OUR AMERICAN EXCHANGES.

The Marquis of Lorne and the Princess Louise are expected at Niagara Falls in October.

Out of 189 Congregational Churches in Maine only ninety-nine have settled pastors.

A mineralogist in San Francisco claims to have made the discovery of a process of combining iron and copper, which produces a compound harder than iron, and a company is forming to test the process.

There has been a good deal of discussion about ministers' holidays during the summer season, and the way they employ their time. The *Christian Union* (Mr. Beecher's paper) protests against all this stir, and adds:—"Let every minister get away where the deacons, the elders, the influence-bearing members, the elect ladies, cannot lay eyes on him, and then with thanksgiving to God, and in universal fellowship with men, let him kick up his heels and feel like a boy again!"

A Chinese Young Men's Christian Association has been organised in San Francisco. It starts with a membership of forty celestials.

A hackman at Lowell was run away with on Friday night, the reins breaking, but he walked cautiously along the pole of the vehicle, when the horses were in full headway, and getting astride of one of them, stopped the team without any damage.

—*Boston Traveller.* Not so great a feat as was performed last year by a Cambridge Congregational minister who was alone in a stage down in Maine when the horses, being left a moment by the driver, ran away with the vehicle, but were soon stopped by the passenger, who climbed out of the door, got on to the box and thence upon the pole, secured the reins, and drove back in triumph to the hotel.—*Boston Congregationalist.*

On the whole, we (*New York Times*) should say Cleveland was a bad place to get sick in. A Mrs. Wislasing, wife of a Cincinnati tradesman, reports that, being taken sick while passing through Cleveland, she was turned away from her hotel; she went to a hospital, where she was robbed; escaping into the streets, she was pursued as "crazy" by a policeman and a crowd that demonstrated their horror of insanity by discharging pistols at her, finally arrested and shut up in a cell, her husband accidentally discovering her, rescued her. The tale is told in detail by the *Cincinnati Commercial*, and reads like a chapter from one of Reade's novels, in which the plot turns on a charge of insanity.

Mr. James Rogers, of this city (says the *Boston Congregationalist*), celebrated his 102nd birthday, August 1. Among his callers during the day was Father Cleveland, who is three years his junior. The eye of the patriarchal Rogers is not dim, and that his natural force is not abated would appear from the answer which he is said to have made to a question whether on his birthday he had been called on by any ladies: "Yes, indeed!" he said, "God bless 'em! The ladies are the salt of the earth—I had like to have said the pepper, too." Which shows that the old gentleman is still as sharp as the famous English cutlery which bears the same name as his own.

It is said that the Hon. A. H. Stephens has gained nine pounds in weight since he became an editor. The *Louisville Courier-Journal* fears that when he weighed himself last he had one of his editorials in his pocket.

Among the mineralogical wonders of Nevada, are borax-lakes, exhaustless fields of carbonate of soda, and extensive deposits of pure sulphur. According to the *Virginia Enterprise*, loads of carbonate of soda are daily brought to that town from deposits



not far off, and this soda is of a snowy, stainless whiteness, free from foreign substance and from dirt. It is already fit for family use, just as it is found. Remove one stratum of the soda from its bed, and another is speedily formed. It is said that crude borax from Nevada is furnished at Sacramento for five cents a pound. Not only is petrified wood, some of which takes a beautiful polish for ornamental uses, abundant, but in various parts of the State may be found jasper, cornelian, moss-agates, amethysts, chalcedony, and chrysolite.

General Eaton, Commissioner of Education, has collected from all available sources a list of the names of colleges and collegiate institutes instituted in the United States. The total number of names embraced in this list is 469, of which 306 appear to be names of colleges, 66 Roman Catholic schools, 68 colleges for females, and 29 institutes or high schools for males. In 1800, the number of English-speaking persons in the United States was 6,900,000; in 1871, that number had increased to 37,000,000. This officer has also prepared a chronological table of universities of Europe, which shows that the first university established in Europe was founded at Bologna, Italy, in 1119.

The Ragan Chapel case, recently concluded in the Ohio courts, is, says the *Christian Union*, of interest, as throwing light upon certain nice questions in ecclesiastical proprietorship. The Ragan Chapel is in the Cambridge circuit of the Muskingum Conference District, Ohio. In 1836 Samuel Byers and Rebecca Byers deeded the estate which now constitutes the chapel property, to Erastus Hopkins and other trustees, "to have and to hold the same for a meeting-house lot for the Methodist Protestant Church, and nothing else." The conference, of which the Ragan Chapel is a part, in 1862—acting with twenty-two other conferences of the Protestant Methodist Church—met at Cincinnati, and subsequently convened at Alleghany City in 1866. The South, although a minority (the whole number of conferences in the United States being then thirty-two), refused to recognise the action of these two conventions as binding. Moreover, the question has been further complicated by the fact that the churches supporting the Alleghany City General Conference call themselves simply Methodists, dropping the word Protestant altogether. Practically, therefore, Ragan Chapel is now in the hands of the "Methodists." Judge Granger, who delivered the opinion of the court, claimed that the Alleghany City Conference had the sole legal right to the name Methodist Protestant, and had also power to change its name. The new denominational title in no wise affects property legally held by those who also had the only legal tenure to the name which it had previously borne. The decision was unsatisfactory to the plaintiffs in the case (Methodist Protestants) and a new trial has been called for.

Englishmen do not enjoy a monopoly of the perils of mountaineering. In the *Atlantic Monthly* Mr. Clarence King thus describes the daring and successful attempts of himself and a friend to climb a terrible precipice of the Sierra Nevada, a feat which will match with any recorded in Professor Tyndall's or Mr. Whymper's Alpine books:—

Around the head of the lake were crags and precipices in singularly forbidding arrangement. As we turned thither we saw no possible way of overcoming them. At its head the lake lay in an angle of the vertical wall, sharp and straight, like the corner of a room; about three hundred feet in height, and for two hundred and fifty feet of this a pyramidal pile of blue ice rose from the lake, rested against the corner, and reaching within forty feet of the top. Looking into the deep blue water of the lake, I concluded that in our exhausted state it was madness to attempt to swim it. The only other alternative was to scale that slender pyramid of ice and find some way to climb the forty feet of smooth wall above it. . . . Upon the top of the ice we found a narrow, level platform, upon which we stood together, resting our backs in the granite corner, and looked down the awful pathway of King's Canon, until the rest nerved us up enough to turn our eyes upward at the forty feet of smooth granite, which lay between us and safety. Here and there were small projections from its surface, little protruding knobs of feldspar, and crevices riven into its face for a few inches.

As we tied ourselves together, I told Cotter to hold himself in readiness to jump down into one of these in case I fell, and started to climb up the wall, succeeding quite well for about twenty feet. About two feet above my hands was a crack, which, if my arms had been long enough to reach would probably have led me to the very top; but I judged it beyond my powers, and, with great care, descended to the side of Cotter, who believed that his superior length of arm would enable him to make the reach.

I planted myself against the rock, and he started cautiously up the wall. Looking down the glare front of ice, it was not pleasant to consider at what velocity a slip would send me to the bottom, or at what angle, and to what probable depth, I should be projected into the ice-water. Indeed, the idea of such a sudden bath was so annoying that I lifted my eyes toward my companion. He reached my farthest point without great difficulty, and made a bold spring for the crack, reaching it without an inch to spare, and holding on wholly by his fingers. He thus worked himself slowly along the crack toward the top, at last getting his arms over the brink, and gradually drawing his body up and out of sight. It was the most splendid piece of slow gymnastics I ever witnessed. For a moment he said nothing; but when I asked if he was all right, he cheerfully repeated, "All right." It was only a moment's work to send up the two knapsacks and barometer, and receive again my end of the lasso. As I tied it round my breast, Cotter said to me, in an easy, confident tone, "Don't be afraid to bear your weight." I made up my mind, however, to make that climb without his aid, and husbanded my strength as I

climbed from crack to crack. I got up without difficulty to my former point, rested there a moment, hanging solely by my hands, gathering every pound of strength and atom of will for the reach, then jerked myself upward with a swing, just getting the tips of my fingers into the crack. In an instant I had grasped it with my right hand also. I felt the sinews of my fingers relax a little, but the picture of the slope of ice and the blue lake affected me so strongly that I redoubled my grip, and climbed slowly along the crack, until I reached the angle, and got one arm over the edge as Cotter had done. As I rested my body on the edge and looked up at Cotter, I saw that, instead of a level top, he was sitting upon a smooth, roof-like slope, where the least pull would have dragged him over the brink. He had no brace for his feet nor hold for his hands, but had seated himself calmly, with the rope tied round his waist, knowing that my only safety lay in being able to make the climb entirely unaided; certain that the least waver in his tone would have disheartened me, and perhaps made it impossible. The shock I received on seeing this affected me for a moment, but not enough to throw me off my guard, and I climbed quickly over the edge. When we had walked back out of danger we sat down upon the granite for a rest.

It was about two o'clock when we reached the summit, and rested a moment to look back over our new Alps, which were hard and distinct under direct unpoetic light; yet with all their dense grey and white reality, their long sculptured ranks, and cold, still summits, we gave them a lingering farewell look, which was not without its deep fulness of emotion, then turned our backs, and hurried down the debris slope into the rocky amphitheatre at the foot of Mount Brewer, and by five o'clock had reached our old camp-ground.

#### PRESENTATION TO SIR TITUS SALT, BART.

(From the *Leeds Mercury*.)

The Club and Institute at Saltaire was on Saturday afternoon the scene of the proceedings in honour of the founder and builder of the village and the munificent donor of its public edifices and park. A very large number of Sir Titus Salt's workpeople, together with many of his admirers, met in the Lecture Hall, for the purpose of presenting to the benevolent baronet an address and full-length portrait in oil, towards which there were 2,296 subscribers. The address has been beautifully illuminated by Messrs. Armitage and Ibbetson, of Bradford. The designers had very appropriately placed on the top of the address representations of the Congregational Church, the Club and Institute, and the Almshouses. It was enclosed in a handsome gilt frame, surmounted with the coat of arms of Sir Titus, which bears the motto, "Quid non Deo juvante." Accompanying the address was a volume elegantly bound in maroon morocco, containing the names of 2,170 subscribers. The portrait is by Mr. J. P. Knight, of London, the secretary to the Royal Academy. Sir Titus is represented standing by the side of a table, with his right hand resting upon his breast and his left touching the table. The portrait is contained in a massive frame, at the foot of which is the inscription—"Present to Sir Titus Salt, Bart., by 2,296 subscribers. 1871." At the head of the frame, but on the wall of the building, was temporarily placed on Saturday, enclosed in a wreath the motto, "Blessed is he that considereth the poor." The Saltaire Rifle Band was present, and it performed several pieces at intervals. The Saltaire Glee and Madrigal Society also took part in the proceedings by singing a number of glees. The cost of the testimonial will be nearly 400l. Sir Titus was much applauded on his arrival. In the gallery were—Lady Salt, Miss Salt, Mr. Edward Salt, Miss Helen Salt, Miss Ada Salt, Mr. Titus Salt, Mrs. Titus Salt, Master Gordon Loxley Salt, and Master Harold Crossley Salt. The Hon. and Rev. Phillip Yorke Saville, and other friends of the family, were also present.

Mr. WM. BOTTOMLEY, who was in the chair, said they were met to show their esteem and respect to their employer, Sir Titus Salt. (Applause.) When, about two years ago, Her Majesty recognised his great deeds of public charity by conferring upon him the title he now bears, the people who lived at Saltaire felt it incumbent upon them to show to the world that Sir Titus was as much respected there as he was anywhere else. (Applause.) They had within their reach many privileges, the result of Sir Titus Salt's great acts of benevolence. These they appreciated and enjoyed, and they were then assembled to show their respect for him in a tangible manner by presenting to him a portrait and an address. (Applause.)

Mr. R. L. ARMSTRONG was then called upon to read the address, the sentiments of which were cordially endorsed by the assembly:—

TO SIR TITUS SALT, BART., OF CROW NEST AND SALTAIRE, ON PRESENTING HIM WITH HIS PORTRAIT.

Dear Sir Titus,—It gives unfeigned pleasure to your employes and other inhabitants of Saltaire and neighbourhood to be able to give effect to their long-cherished purpose to present you with a full-length portrait of yourself.

The subscribers, however, are deeply sensible that no such testimonial is necessary to perpetuate your memory or enhance your fame. Your public spirit, commercial enterprise, deeds of charity, and great Christian benevolence have already erected to your honour in many parts monuments more lasting than marble tablets or granite pillars.

And the noble institutions by which you are surrounded—the splendid club and institute that will be graced by this portrait, the almshouses and infirmary, the baths and schools, the comfortable homes, the beautiful church, the park—shall all proclaim to posterity, in language that cannot be mistaken, the true greatness and philanthropy of the noble founder of Saltaire.

But while all this is true, we feel persuaded that this

testimonial will occupy a place peculiarly its own. For when you, Sir Titus, shall have passed away—a time, we trust, far in the distance—this portrait will present to succeeding generations, and keep ever before them, in so far as art can do so, the appearance of him whom so many delighted to honour both as master and friend.

We beg your acceptance, Sir Titus, of this testimonial, as an expression of the esteem and regard of the subscribers. The spirit in which the proposal was at first made, the liberal response it has received, and the thoroughness with which it has been carried out, cannot fail to be gratifying to your feelings.

In the volume which accompanies the address you will find the names of no less than 2,170 subscribers, and it is their earnest desire and prayer that you may be long spared to your family and the world, and that when you are gathered to your fathers this likeness may represent your features to generations yet unborn, and point to many lessons which may be learned from your interesting history.

Signed on behalf of the subscribers—Joseph Dawson, chairman; William Bottomley, William Ellis, vice-chairmen; Frederick Wood, treasurer; Robert Leslie Armstrong, Joseph Ellis, secretaries. Saltaire, Aug. 26, 1871.

Mr. JAMES RUSHTON next presented the portrait to Sir Titus Salt, who he hoped would long live and be cherished in the hearts of the people by whom he was surrounded at Saltaire. (Loud applause.)

Sir TITUS SALT rose to acknowledge the presentation, after the band had played "A Fine Old English Gentleman." A hearty burst of applause greeted him, and he was much affected with the presentation and the warmth of his reception. He said:—My dear friends, you need not expect a speech from me. (Applause.) I shall ever remember this day as the greatest of my life. (Applause.) I accept this testimonial of your friendship and your kindness with the greatest gratitude, I assure you; and I hope it may find a place here, to be viewed for generations to come—as an emblem of your kindness. I may now congratulate you and myself upon the completion of Saltaire. (Applause.) I have been twenty years at work, and, now that it is complete, I hope it will be a satisfaction and a joy, and administer to the happiness, of all my people residing here. (Applause.) I wish it should be so, and that you may be happy and comfortable while residing here. I beg to thank you most cordially. If I were eloquent and able to make a long speech, I should try to do so, but my feelings will not allow it. I thank you most cordially. (Loud applause.)

The Rev. D. R. COWAN (Saltaire) next said the committee had instructed him to thank Sir Titus for the kindly way in which he had agreed to all their arrangements, and for the manner in which he had accepted the portrait, and consented that it should continue at Saltaire, where it would tell not only to them, but to generations yet unborn, how lovingly he was enshrined in the hearts of those who contributed towards its production. (Applause.) He felt that it was rather an awkward kind of presentation, when they asked that the portrait might be allowed to remain at Saltaire. They did this, however, not from any selfish motive, but in order that they might be reminded of Sir Titus from time to time; that when he should sleep with his fathers his wondrous generosity, beneficence, and kind-heartedness should not be forgotten; and that they might be reminded of a friend of the people, a benefactor to the poor, and a patron of all that was noble and good. (Loud applause.) Although that was not the place to dwell upon the virtues which had called forth that expression of esteem and regard, he might be pardoned for recommending the young persons present to examine for themselves the secrets of Sir Titus Salt's progression and success. All could not attain the same eminence, but he felt persuaded that if there were the same application, the same concentration of thought, the same effort of mind, the same adherence to right principles, the same reliance upon God, and the same determination not to be overcome by difficulties, they would rise to a higher position in life than that which they now occupied. That portrait might well stimulate all young people to deeds of greatness and to earnestness in seeking their own elevation and culture, and their highest good. (Applause.)

The band then played the National Anthem, and the thanks of the assembly having been awarded to the gentlemen who had had the management of the testimonial arrangements, the interesting proceedings terminated with rounds of cheering for Lady Salt and her husband.

#### SUDDEN DEATH AT A BOATRACE IN CANADA.

The Anglo-Canadian four-oared race was rowed on Wednesday on the Kennebecasis River. James Renforth, the stroke-oar of the Newcastle crew, was taken with a fit during the race, and the St. John (Paris) crew finished the course alone. Time, 40 min. 11 secs. Renforth died an hour after the race. A painfully interesting account of the death of the champion English oarsman has been telegraphed by the correspondent of the *Newcastle Chronicle*, who went out to report the boatrace. He states that he never saw Renforth looking better than he did on Wednesday morning. The Tyne crew won the toss for choice of sides, and were evidently going to win. Soon after they had increased their lead to about a boat's length, it was manifest that there was something wrong with Renforth. When the Tyne men were nearly three lengths behind Kelley called on Renforth to make an effort, and the gallant fellow



rowed on with great resolution, but evidently in a sinking condition, till one mile and a quarter had been covered:—

The oar then dropped from his hand; turning to Kelley, he said, "Harry, I have had something," and then fell backwards into the boat. Kelley held the poor champion while Percy and Chambers rowed the boat to Appleby's Wharf. Renforth (who was quite insensible when he was landed) was then carried from the boat on the arms of his mates, put into a conveyance, and driven a mile and a half to Claremont House, their training quarters. Here he was laid on his own bed. Kelley took him in his arms, while Percy and I rubbed his feet. We anxiously inquired for a medical man, and mounted messengers were despatched in every direction in search of one. It was quite half-an-hour before one was found—the most anxious half-hour I ever passed. Before the doctor arrived our poor friend had recovered consciousness, and the first words he uttered were, "It is not a fit I have had—I will tell you all about it directly." He then became cold, and almost pulseless. He could scarcely bear to be touched, and his mouth every now and then filled with froth. Kelley, Percy, William Blakey, and I did the best we could to keep up the circulation on his limbs, but all our efforts were unavailing. Dr. Johnson, of St. John, who had now arrived, made a careful examination of our patient, and ordered him a little brandy-and-water, and directed that hot bottles should be put to his feet. Dr. MacLaren also shortly came to us, and, taking out his lancet, he opened a vein in each arm. But for a considerable time the blood would scarcely flow, and it became obvious that poor Renforth was sinking fast. After a brief consultation the two doctors gave us all to understand that our countryman was dying. Kelly took Renforth's hand between his hands and cried bitterly. Percy, Chambers, and Bright, the remaining members of our crew, along with William Blakey, John Adams, Robert Liddell, and myself, stood around the bed, and witnessed, with ill-suppressed emotion, the vigorous life our poor friend gradually ebb away. At a quarter to nine o'clock, within two hours of the time when he had left the same house full of health and spirits, our dear comrade and England's greatest oarsman passed quietly to rest, without a struggle and apparently without pain, in the arms of the most skilful competitor he ever had and one of his truest friends, Harry Kelley. I have put the question of the cause of Renforth's death to Dr. MacLaren, and he informed me that in his opinion it was caused by congestion of the lungs, adding that he supposed he was making tremendous exertions in the race when the fit seized him.

An inquest has been held on the body of Renforth, but nothing transpired leading to the suspicion that he had been poisoned. Dr. MacLaren and Dr. Wade made the *post-mortem* examination. The opinion of both the doctors is that death was caused by congestion of the lungs. Dr. MacLaren thinks that Renforth was seized with an epileptic fit by the time he had rowed 200 yards; that he gamely and resolutely struggled on against the attack for a few minutes, and that that exertion produced the congestion of the lungs from which he died. Had he ceased rowing immediately the fit came upon him, the doctor thinks he would have recovered. His stomach is, however, to be analysed. The coroner made an order for the removal of the body, which was to be sent to England by the friends of the deceased as early as possible.

#### PRINCE BISMARCK ON FRANCE AND AUSTRIA.

A special correspondent of the *Daily Telegraph*, who went to Gastein to witness the meeting of the Emperors of Germany and Austria, has succeeded in having an interview with Prince Bismark himself. He writes home to his journal as follows:—*"Shall I try to give you the dialogue, such, at least, as is fit for publication by a gentleman? "Prince, I need not tell you that all Europe has its eyes on Gastein, and is eager to know what people do there. "People bathe there, and take care of their health. "Et apres?" "Yes! Et apres! Vous êtes toujours comme ça. Well, I will tell you. The King"—it is always, I observe, with M. de Bismark, "the King"—"and myself have really come for the baths; but we were only too glad to receive the Austrian officials, and to assure them of our best consideration. With Austria we had no quarrel, even when she began her ill-advised war in 1866. We beat her, and let her off with the paltry ransom of two millions. All is forgotten and forgiven, and we have so many interests in common that we must be friends. As such we receive and are received here. With the Austrians we always wish to be friends: with the French we never were and never can be friends." "I wonder if you, Prince, know how utterly you have beaten the French, yet how bitterly they hate you, and how they believe that they can efficiently attack you very shortly." "Neither their people nor their papers will leave us in ignorance of those facts. But if they prove, as they are trying to prove, that they are not enough beaten, we will do it at once. In fact, there is a question, even to-day, of our sending more troops into the territory. They are murdering our men now in some of the provinces, and protect ourselves we can and will. France," proceeded the Prince, "is always asking for time for payment and other concessions from us; and if we ask for anything, the answer is, 'No instructions.' They have not a man, political, civil, or military, and they know nothing. The other day we would have given way on the question of the rectification of frontiers, but they blundered it, and the time is past." "And the French soldiers?" I asked. "Fought well," said Prince Bismark. And here it is worthy of remark that the Prussians never run down the French, though the French declare that the Prussians are useless, and have*

been morally beaten by them. We spoke of the siege of Paris. I said, "I have always declared, Prince, that if I had the opportunity, I would ask you why you did not take Paris in September, 1870. There was a battle of Chatillon, an utter flight, and open gates." "We could have entered, you think?" "Certainly." "A—h!" We alluded to Italy. France, according to the great statesman, made mistakes in the Crimean, the Italian, and the Mexican wars. "To allow the unity of Italy was as great an error as to submit to the unity of Germany." "But, Prince, it has well served you, especially at present. If Thiers offends any Italian sympathy?" "Why, he drives Italy into our arms." "But she is there already." "Umph!" I then spoke of Russia. M. de Bismark utterly confides in the good faith of the present Emperor. "A man of good works, who has not yet completed them—notably, the railway system; a man of peace, essentially of peace. Russia, too, is so vast a country that further extension of it will weaken it. Yet the railways are the point." "So, Prince, Russia must either fall back on her centre or extend her skirmishers—at any rate must do something. France would buy an alliance at any price. She is in the 50 per cent. category, and I hear that is coming. In London, Russian Grand Dukes have spoken strongly of the future which Europe must fear." "Ja! I comprehend. But the heir to a throne is never the same man when he gets on the throne, and the Grand Dukes are echoes without original sound." Here the Prince had to go driving with his Emperor in a shandrydan with two thoroughbred cripplés; and I went to dinner with the conclusion—for reasons, which I certainly cannot publish—that so sure as I should have to pay for that meal, the Prince was the best-informed man I had ever seen.

#### A VISIT TO HEBRON.

A letter appeared in the *Times* a few days ago describing a visit paid by Mrs. Isabel Burton to the venerable Hebron, "the site of the grave of Macpelah and the burial-place of the Father of the Faithful." The writer says:—

"Accompanied by Mr. Charles F. Tyrwhitt Drake, representative of the Palestine Exploration Fund in Syria, and my husband, we were permitted on Saturday, the 15th April, under the guidance of 'Brahim el Hammuri, a Mujawir, or mosque servant, to ascend the Daraj Sayyidna Yusuf (steps of our Lord Joseph), an old and well-built flight of 31, leading to the platform which covers the cave. Here we observe that the building is not oriented as usual. The long east and west walls flanking the Meccan or southern front run 328 deg. and 148 deg. The short lines are disposed at angles of 234 deg. and 4 deg. Consequently the so-called southern part is 32 deg. too much to the north. Removing our shoes where mats covered the long narrow eastern passage subtending the sanctuary, we were allowed to enter the Mosque el Tauli, so called from its builder, and a mere outwork of the Haram. Though we carefully stamped upon the ground, we found no hollow corresponding with Dr. Pierotti's 'entrée primitive de la caverne,' and we certainly should expect a cave to open down and not up hill. Nearly opposite stood the low pointed arch with iron door and peep holes that bars the sanctuary. Before entering the attendant must rattle his keys and shake the lock, lest peradventure he might behold Sittna Sara (our Lady Sarah) combing her hair and be struck blind or dead by the wrath of Abraham. This, we were told, has happened. The Patriarch most feared, however, is Sayyidna Ishak (Isaac), of whose tetchy and rancorous character we have heard for the first time authentic details. Resuming the passage towards the so-called south, we descended ten steps, passing through a door in a rudely battlemented wall, which divides the corridor into two parts; it is flanked by two grilled windows, and is guarded by a night porter; on the left is the kitchen of our Lord the Friend (of Allah—namely, Abraham), where two big cauldrons distribute soup to the poor every afternoon. We were shown near the south-east angle of the Haram its largest stone, measuring 24ft. 10in. in length. We then descended the flight of twenty-eight steps called Daraj el Haram, the Scala Santa *par excellence*, leading to the south-western door, and thence by nine modern steps we issued into the filthy street and the crowded bazaar. No Jew is allowed to ascend farther than the eighth step, but opposite to the fifth there is a rent, apparently artificial, in the Haram wall, into which for a consideration he may insert his hands. Another of these places occurs outside, and to the north of the south-western gate. Our conductor informed us with a grim smile that while the hapless Hebrews believe that through it the fingers can touch part of the sacred grave, it is merely a conduit for the water with which the sanctuary floor is washed.

"I felt so sorry—it is hard to guess by what right, except by that of a might now grown feeble—men whose compound ignorance buries the body of Joseph at Hebron are allowed to monopolise the graves of Abraham, Isaac, and Jacob—names equally dear to the Jewish, the Christian, and the Mahomedan world. But a few years ago a firman from the Porte threw open the mosques of the Moslems to all worshippers who took an interest in them, and yet how soon has fanaticism compelled the order to become a dead letter? If we telegraph to Constantinople for permission to enter the Hebron Sanctuary, the Pope replies that His Royal Highness the Prince of Wales and the Prince of Prussia cannot be considered as precedents. True; but they

forget Mr. Fergusson, Lord Bute, M. Renan, and M. de Vogué, and others. Captain Burton, after visiting the Prophet's Tomb at El Medinah, was refused admittance to that of the Patriarchs at Hebron—a proceeding which reminded me of Burckhardt being driven from the doors of Aaron's apocryphal burial-place. Whenever, as at Hebron and at Safed, where a catacomb and *loculi*, probably belonging to a crusading church, have been ridiculously christened the 'Cave of Jacob's Daughters,' local holy places are closed to certain sections of the community, bigotry and bad blood necessarily result. On the other hand, the opening of general sanctuaries, like the tomb of Moses (west of the Jordan), and the grave of Joshua near the waters of Merom, tends to allay the heartburnings of well-meaning worshippers, and remarkably to abate religious rancour and prejudice. Surely a combined representation of the European Powers would have the effect of at once doing away with this great wrong! And if we neglect our duty Russia will not. Already a Muscovite Hospice is beginning to rise around the old holm oak supposed to represent the terebinth of Abraham, and in a few years we may hope to see Jew, Christian, and Moslem offering up their prayers at the sepulchres which all equally revere, and which are the common property of the whole civilised world."

#### EUROPEAN ARMIES.

The *Eastern Budget* states that a series of tables showing the strength, cost, &c., of the various armies of Europe has just been published at Vienna. We extract from these tables the following particulars, which show the actual force that each country has at its disposal in time of war:—

Russia.—47 divisions of infantry and 10 of cavalry, 8 brigades of rifles and reserve, 149 regiments of Cossacks, 219 batteries of artillery, and 50 of mitrailleuses, making altogether 882,000 men, 181,000 horses, and 2,084 guns. (This includes the troops in the Caucasus, Siberia, and Turkestan).

Germany.—18 corps, including 37 divisions of infantry and 10 of cavalry and 337 batteries of artillery. This force numbers 824,990 men, 95,724 horses, and 2,022 guns.

Austria.—13 corps, including 40 divisions of infantry and 5 of cavalry and 205 batteries of artillery and mitrailleuses. The total force is 733,926 men and 58,125 horses, with 1,600 guns and 90 mitrailleuses.

England.—Army in process of reorganisation. Turkey.—6 corps of Nizam (regulars), 12 corps of redifs (reserves), and 132 batteries, making 253,289 men, 34,835 horses, and 732 guns.

Italy.—4 corps, with 40 infantry and 6 cavalry brigades and 90 batteries; total force, 415,200 men, 12,868 horses, 720 guns.

France.—10 corps, with 32 infantry and 12 cavalry divisions and 140 batteries: total force, 456,740 men, 46,995 horses, and 984 guns (including mitrailleuses).

Belgium.—145,000 men, 7,000 horses, and 152 guns. Holland.—35,383 regulars, 87,000 militia, 5,200 horses, 108 guns.

Switzerland.—160,000 men, 2,700 horses, and 278 guns.

Roumania.—106,000 men, 15,675 horses, 96 guns.

Servia.—107,000 men, 4,000 horses, 194 guns.

Greece.—125,000 men, 1,000 horses, 48 guns.

Sweden (including Norway).—61,604 men, 3,500 horses, 222 guns.

Denmark.—31,916 men, 2,120 horses, 96 guns.

Spain.—144,938 men, 30,252 horses, 456 guns.

Portugal.—64,390 men, 6,320 horses, 96 guns.

From the above data it appears that the total of the forces available for war purposes in Europe (taking the English disposable force at 470,799 men and 336 guns) is 5,164,300 men, 512,394 horses, 10,224 guns, and about 800 mitrailleuses.

CAMBRIDGE LOCAL EXAMINATION.—The class list for the recent Cambridge examination for women has been issued. After this year it will be in the power of the syndicate to publish the list and the names of the candidates. One hundred and twenty-seven candidates entered, as against 84 in 1870, and 36 in 1869, when the examination was instituted. The number of candidates actually examined was 107, and of these 37 failed to satisfy the examiners. Last year the failures were 21 out of 72. The proportion of success in the compulsory subjects is less this year than last, but in all other subjects it is greater. The "languages" group attracted many candidates, and several were very successful; one lady obtains special marks of distinction in Latin, French, and German. In mathematics and moral sciences candidates have for the first time earned a place in the honour classes. Five gratuities of 5l. each have been awarded to persons engaged in tuition, or preparing for that profession, and exhibitions of 34l., 20l., and 19l. have also been awarded. The same gratuities and more exhibitions are promised for next year, when the examination is to be held in the third week of June. The local examination for boys and girls under 18 years of age commences on December 3, and the forms of entry are now in the hands of the local secretaries. The latest day for returning them is October 10. In addition to the centres of examination for last year (35 in number, at 23 of which girls were examined as well as boys), examinations will probably be held at Bramham, Croydon, Eastbourne, Gainford, Ipswich, Lancaster, Middlesborough, and Newport. Centres are in course of formation at Natal and the Bahamas. In December, 1870, 2,600 candidates presented themselves for the examination, and during the year schools containing about 2,000 students have been examined by the syndicate.



## Literature.

## "PEEPS AT THE FAR EAST."

The faculty of noting things without effort, of catching whole scenes as it were with the tail of the eye, and of reproducing them afterwards, vivid and fresh, as when first seen, is quite a special gift. It implies rare calmness of temper, yet fine nerves; sharpness of observation and comparison, yet ready fancy and imagination. Moreover, there is bound up in it a certain capability of withdrawing wholly from the influence of what is most dominant and customary. Dr. Macleod in his "Peeps at the Far East" has excellently illustrated the power. The strangeness of India does not discompose him; he takes things as they come, and contrives to enjoy them in a way; and he finds everywhere far more to awaken feelings of brotherhood than to stimulate any sort of repulsion or dislike. The attractiveness of the book lies in this; for, though we have read a good deal about India, we have seldom had a picture of it that so unpretentiously set forward the most interesting because most human features.

Dr. Macleod never proceeds in the cataloguing style. He seizes what is special, characteristic, picturesque. And, though sometimes we fancy his social feeling leads him to exaggerate the good points in those he meets; yet surely this is a fault that leans to virtue's side. Nothing is more against the grain with Dr. Macleod than to play the censor; and hence, whilst we have in this book a peculiar note of surprise at the culture and refinement which he finds among the native gentlemen, there is as it were a subdued apology for the necessity of saying that they very much need to be made Christians. Had Dr. Macleod only resided as much longer in India as to have got something more than a Peep, we doubt not that his amiable idea of the Indian gentlemen would in many points have received a shock. They were all on their best behaviour, as knowing a European reporter was among them. The faults in these "Peeps at the Far East" resolve themselves into this, that they are no more than they profess to be—"Peeps"; and we have no right to find fault with a traveller or a writer because he has not done what he never undertook.

Yet, mere peeps as they are, the English reader who is ignorant of India will get more information out of them than he might get out of more pretentious tomes. Dr. Macleod knows how to lighten up facts and figures with apt anecdote and illustration. Specially can he bring the character of scenery before the eye by an illustrative sentence which takes fast hold of the imagination. For example, in the case of the mission schools, Dr. Macleod does not spare us figures; but how much is proved by such a passage as the following:—

"The pupils range from the merest children to young men, some of whom are married, and all are singularly pleasing in appearance; uniformly clean, with white dresses, stately turbans, beautiful shining teeth, brilliant full-orbed eyes, and finely-out features, and a look of general intelligence that whets one's appetite to come into intellectual contact with them. But in the girls' school it is quite otherwise. These more resemble our infant-schools. Some of the girls are like nice India-rubber balls; others are brides, affianced at an early age. One subdued-looking creature I saw in Dr. Wilson's school was covered with all sorts of chains and jewels, from the nose to the toes, and with ringlets on wrist and ankle. The whole of the family jewel-box, which had been secured from Pindaries, Maharrattas, and Dacoits, seemed to have been hung round this quiet, pleasant-looking child. Yet there is a singular want of life, vivacity, or fun about them all, boys and girls alike; and they appeared to be always in a state of physical subduedness from the heat. One saw nowhere any signs of that exuberance of life and spirit which is exhibited in the sports and frolics of a northern playground. Although, of course, anticipated by us, yet I confess it was strange to hear these boys speak English and converse as they did about home books and places of interest. My friend happened to ask a young boy (I forget in what school):—

"Do you ever read poetry?"

"Oh yes, sir," was the reply.

"What poetry?"

"Milton, Scott, and such like."

"Which of Scott's poems have you read?"

"The Lady of the Lake, and others."

"What lake?"

"Lake Katrine, of course," was the reply.

"Was I indeed in a school of Hindoos?"

Dr. Macleod tells how his friend remarked that "the clergy, like sherry, get mellowed by a voyage round the Cape." Dr. Macleod, as we all know, scarcely needed to undergo a voyage round the Cape for access of mellowiness; but it is clear that his Indian tour gave him many new things to think of.

The book is beautifully printed, and got up with the taste that distinguishes the publishers, forming a very handsome Christmas or birthday present. Nor should we forget to say that too much praise can scarcely be given to the

\* *Peeps at the Far East.* By NORMAN MACLEOD, D.D. (Strahan and Co.)

exquisite style in which this volume is written. It is so easy, yet so careful; so conversational as to verge on being offhand, and yet it is so correct. Here and there we are compelled to think of Thackeray's happiest hits—the *Roundabouts* constantly recurring to our mind. Dr. Macleod is a perfect master in the cunning art of getting effects out of Commonplaces—a quality indispensable for the successful traveller.

## BRIEF NOTICES.

*A Victory of the Vanquished.* A Tale of the First Century. By the Author of "Chronicles of the Schonberg-Cotta Family." (Nelson and Sons.) The historical tale is one of the most difficult forms of composition. It demands exact knowledge, whilst at the same time imagination must balance and give colour to every touch, else would it speedily degenerate into pedantry. There must be fine human sympathy, too, else all sense of proportion and verisimilitude would soon be lost. The author of the "Chronicles of the Schonberg-Cotta Family" has, in this instance, taken a very trying theme and has treated it with rare artistic skill, and reality, and grace. She presents us, through chosen types, with pictures at once of the German and the Jewish and the Roman world, just at the time of our Saviour's work on earth; and she skilfully brings them into contact; so that the whole influences of the Christian idea on the various races of the world are imaginatively set before us, and in the most telling fashion. It was a period of expectation, of change, of decomposition of old beliefs, and nothing could well be finer than the delicate way in which in this volume history comes before us in selected picture and type. Old Laon the Greek, Callias the sculptor, Siward the German, are all shown to us in their actual circumstances, and with touches that indicate not only large knowledge but a keen discernment of character. Nor is the writer less successful with her women—with Hilda, and Esther, and the rest—with Jewish maiden, with Roman vestal, with German bride. The descriptions, too, of scenes in Palestine and in Egypt are very fine. When we see Laon and Siward in the boat on the Nile, talking about the book of the dead, we have a picture full of significance. As indicating the lesson of the tale, which we need not say is of the most elevated Christian character, we give but this one sentence:—"Never did Siward's heart beat more warmly for his people, nor the hearts of Callias, Callias, and Esther for theirs, than when they began to see the fulfilment of the highest ideal of Teutonic liberty, Roman duty, Greek order and humanity, and Hebrew godliness in the one Lord of all, and to hope for its fulfilment in the one family of many brethren." We do not outline the story, because we wish our readers to read the tale for themselves. It is written with rare beauty, is full of knowledge touched here and there by graceful fancy, and abounds in exquisite passages of description.

*Stories of French School Life.* By ASCOTT R. HOPE. (Nimmo.) This volume contains three stories, which are excellent in their way, though we do not think the author is so happy here as he was in his "Book about Dominies." There is a tendency to detail, to exhaust and to leave little or nothing to the imagination in the determined effort after simplicity. But some of the boys are well hit off—especially little, careless Pierre Bertrand, who seems a genuine bit of French boy-nature. Here too, we sometimes have a shimmer of humour. Pierre Bertrand has, owing to his wildness, been put under correction by his father, who all the while torments himself because he has had to harshly threaten his son. His mother, as mothers are wont, and French mothers are no exception, takes his part and drops mollifying words in the sterner parent's ear. "It is only his thoughtlessness," said the mother, "I don't think he is naturally idle!"—Nor I either, I declare," said the father. "Besides, you can always do something with a sharp boy; and I am sure Pierre is no fool!"—Whom would he take it from? replied "Madame Bertrand." "Not from us surely, wife. We couldn't have brought an idiot into the world." "That is it you see: Education at school doesn't suit Pierre. He is a little careless, tricky; when there are a lot of boys of that kind, one stirs up the other, and they make it almost a point of honour to be ill-behaved and not work." And so it is agreed that Pierre shall be taught at home.

*Astronomy simplified for General Reading, with numerous New Explanations and Discoveries in Spectrum Analysis.* By J. A. S. ROLLWYN. (Tegg.) The popularisation of scientific knowledge is, now-a-days, only one degree less important than the discovery of great truths. This volume is an effort at thorough popularisation. Every science has its terms, and these are so much a part of its method that it is difficult to convey a clear conception of the bearing of a discovery while dispensing with their use. But the more credit is therefore due to those who make the attempt, who honestly endeavour to awaken the public mind to a due sense of the value of such knowledge. Mr. Rollwyn's book seems carefully done and exhaustive, so far as it goes. It illustrates in simple terms the law of gravitation, deals with the physical structure of the stars, describes the law of comets, and gives in a most attractive form some of the latest results of that wonderful discovery—spectrum analysis, through which we shall

soon be as familiar with the physical condition of other planets as with that of our own. The book is calculated to be useful to a large class of inquirers; and we should by no means omit to say that it is illustrated with exquisite drawings of the most important phenomena.

*Max Kromer; a Story of the Siege of Strasbourg.* By the Author of "Jessica's First Prayer." (Religious Tract Society.) This story, so full of the worst horrors of war, and of the alleviations which are found in a Christian home, and especially in the sweet simplicity and guilelessness of Christian children, will be read with no less interest that the war is at an end, and the city of Strasbourg again rising upon its ruins. Readers of "Jessica's First Prayer" and "Alone in London" will only need to know that this little book is by the same author to desire to read it. Little Max, a boy of fifteen, had to assume the responsibilities of protector to a house of women and children during the fearful days of siege, and having a stout heart and a Christian faith, he proved equal to the task. The picture of little Elsie, a sweet child of five or six years, patiently knitting a white vest to give to the Lord Christ on His birthday, undeterred by the scenes of ruin around her, is natural enough, and not unsupported by parallels in real life. Children will read the story with real profit and delight. It may even correct the ideas of boys who think that war means glory, and who, unfortunately, find too much in their reading of history to confirm the illusion.

*Missionary Enterprise no Fiction.* (Elliot Stock.) The anonymous author of this book makes use of the element of fiction to substantiate the affirmation contained in his title. If truth is stranger than fiction, it is also more impressive, and we can scarcely conceive of the missionary record which, if it adhered to facts, would not far surpass in interest this missionary tale.

*The Fool's Gospel* (Elliot Stock) is an anonymous publication of real merit and originality. It consists of eighteen short, simple sermons on the central idea of the Gospel—"God manifest in the flesh." The saving power of the Gospel of God's love and mercy is set forth in words so simple that the "wayfaring man" need not err, and we question whether even the theologian may not here get fresh insight into the best method of stating and supporting some of the main Christian verities.

*God's Message in Low London.* By the Author of the "Book and its Story." (Nisbet and Co.) Mrs. Ranyard pleads, by a narrative of facts, for the Bible-Woman's Mission, which she was mainly instrumental in starting fourteen years ago. The first chapter gives at some length an account of the Mission and how it has worked. The remaining chapters give some details as to special features of the Domestic Female Mission, and many a good hint for those who labour in the Gospel among the poor.

We have from Messrs. Cassell and Co. three neat little sixpenny books bound in cloth, belonging to their "Little Gem Series." They are—*Pre-Calvary Martyrs*, by the Rev. J. B. OWEN, M.A.; *A Few Words upon Various Subjects*, by the Rev. W. M. STATHAM, and the *Grounded Staff*, by the Rev. R. MAGUIRE. These are very handy little presentation volumes. One often wishes to distribute here and there in selected quarters healthy, readable sermonettes if we may so call them. A tract may not be sufficiently valued by the recipient, nor does every one feel confident that he is propagating wholesome views of Christianity by indiscriminate tract distribution. Here in the *Grounded Staff* are ten sermons by the well-known vicar of Clerkenwell: a series of connected discourses, short and popularly treated on the foundation of the Christian's hope. They were preached at the early Sunday morning service (6.30 a.m.) St. Swithin's, Cannon-street; the title is taken from the verse in Isaiah, "In every place where the grounded staff shall pass." Mr. Statham's *Few Words on Various Subjects* are very choice, though perhaps designed for those who need edification rather than conviction. *Pre-Calvary Martyrs* is a short series of papers reprinted from the *Quiver* on Old Testament worthies, some of whom we should hesitate to place among the roll of martyrs; confessors they might be. We have placed this "gem" last in order because we value it less than the two previously noticed.

**ELECTION OF A SCHOOL BOARD AT STAPLEHURST.**—The election of a school board for the parish of Staplehurst took place on Monday, the 21st inst. The following five members were elected:—Mr. W. Reeves (Liberal Churchman), 284 votes; Mr. R. Barling (superintendent of the Congregational Sunday-school), 281 votes; Mr. H. Hoare, the banker (Liberal Churchman), 281 votes; Captain Usborne (Conservative Churchman), 267 votes; and Mr. W. Jull (Nonconformist), 265 votes. The election excited considerable interest in the village, and reflects much credit on the labouring class, many of whom, both men and women, left their work in the harvest fields, and walked several miles to record their votes for the Nonconformist candidates. Three hundred and nine persons voted out of about 350 voters. Had it not been for the Nonconformists running three candidates, the very highly esteemed veteran and well-known friend of religious freedom, Mr. W. Jull, would doubtless have been returned at the head of the poll by a considerable majority. As there are neither British or national schools in the parish, board schools will probably be erected.



## Crimes and Casualties.

Two Irish labourers at Brentford quarrelled over their beer on Monday, and went into the street to fight it out. One of them, named Calher, was killed. The other man, Ryan by name, was taken into custody at once.

Some boys, sons of Mr. Greasley, of Kilnhurst, near Sheffield, on Saturday morning last gathered and ate a quantity of poisonous fungi. They were taken very ill shortly afterwards, and, although medical assistance was rendered, one of them is not expected to recover.

More bathing fatalities are reported. George Wilson, seventeen, and James Haworth, about sixteen, were on Saturday evening drowned in a pit containing about nine or ten feet deep of water in a field at Darlington. They had gone to bathe, and were seen by a younger lad to sink clasped in each other's arms. Wilson was saved for and brought out about eight o'clock. A young man named Leighton was drowned at Lowestoft on Sunday while bathing. A fatal bathing accident is reported from Clacton. Mr. Henry Golden, of Lordship-lane, Stoke Newington, accompanied by Mr. Thomas Golden, had gone down to the beach to bathe, and having gone too far out was drowned, his friend being unable to get to his rescue. Neither was able to swim. On Friday last, at Ramsgate, two sisters, visitors from London, were bathing from one of Mumford's machines, when unhappily they got beyond their depth, and were carried off their feet by the tide. Their cries brought the police-boat and other assistance to hand, but one of them, the eldest, had sunk, and it was some minutes before the body could be found. They were both taken on shore, and Dr. Tripe, of Hackney (who was on the sands at the time), and others, exerted themselves, with the usual appliances, to restore animation, but with no success, though the body was still warm.

A gallant rescue from drowning has just been effected at Broadstairs. A gentleman was observed to be out of his depth and unable to swim, when a youth named Defreadus, who happened to be on the sands, without hesitation sprang into the sea, swam towards the drowning man, and succeeded in bringing him safe to shore. Young Defreadus is a mere boy, and some gentlemen who witnessed his bravery determined to raise a subscription and reward him.

A dreadful accident happened on Friday evening at a place called Smith's Croft, at Darcyleven, near Bolton. Three boys, named Thomas Southern, Thomas Eccleston, and William Percy, were playing upon the fly-wheel of a disused colliery engine-house which was insecurely fixed against a wall, when the wheel slipped off the axle and jammed the heads of the boys against a wall, causing instant death. Some time elapsed before the bodies could be extricated.

## Miscellaneous.

**MR. AND MRS. GERMAN REED'S ENTERTAINMENT**—These enterprising occupants of the Royal Gallery of Illustration have just changed their programme. *Near Relations*, written by Mr. Sketchley, is a short drama or comedietta, exhibiting with considerable ability and humour the intrigues, assumptions, and jealousies of a number of *soi-disant* relations of a wealthy baronet who has long been absent from home and whose return is weekly expected. Sir John Marshman, a young man, at length appears in the disguise of an infirm octogenarian, and of course confounds the toadies about him. The practised acting of Mr. and Mrs. Reed is well supported by Miss Howard, Mr. Arthur Cecil, and Mr. Corney Grain. Their make-up is excellent, and of course a number of songs are interspersed. This lively piece quite sustains the reputation of this well-conducted place of entertainment, where a couple of hours of relaxation and cheerful mirth may be spent by young and old. The main piece is followed by *Romeo and Juliet*, a new musical sketch by Mr. Corney Grain, who takes off the follies of society after the manner, and with the skill and versatility, of the celebrated Mr. Parry. Though every one is supposed to be out of town, a very fair audience is drawn to the Gallery of Illustration by Mr. and Mrs. Reed's piquant entertainment.

The combined Mediterranean and Channel Fleets, under the command of Vice-Admiral Yelverton, left Queenstown Harbour yesterday afternoon.

At Harrogate, on Saturday, a magnificent set of baths, erected at a cost of 20,000*l.*, were opened with great ceremony.

It is stated that the London General Omnibus Company have entered into an arrangement to horse the tramway cars now running.

**DISEASE AMONG LAMBS.**—Many farmers in Worcestershire and the adjoining counties are sustaining serious losses through their lambs dying in large numbers. In some cases the disease known as scour has caused the mortality, and in others worms have occasioned it.

**THE LICENSING SESSIONS AT MANCHESTER.**—At the Manchester licensing sessions all new applications were declared to be inadmissible; and in the

cases of thirty-seven persons, against whom complaints had been made by the police, the renewal of their licences was suspended. The Salford magistrates granted all the applications for renewal of public-house licences, and suspended eighteen beer-house licences.

**IMPROVED LODGINGS FOR WORKMEN.**—On Saturday, a large double house in Great Charlotte-street, Blackfriars-road, was opened for the reception of working men, every article of furniture, bedding, &c., being entirely new. The ventilation of the building, which is excellent, was well inspected by several sanitary gentlemen of the board of Lambeth before the premises were opened for use. The charges for beds are 4*d.*, 6*d.*, 8*d.*, and 1*s.* per night, and there is also every requisite for cooking.

**PENS.**—Messrs. Macniven and Cameron, of Edinburgh, are taking advantage of the Scott Centenary Celebration to push their pens into notice. A large card containing a chromo-lithographed portrait of the novelist in the centre, and a selection of pens at the foot, is issued by them as a *souvenir* of the event. We are not sure that the turned nibs will stand much wear, but if they do, we think Messrs. Macniven and Cameron will succeed in making their pen a favourite. If they do not achieve success they have already deserved it, for they lose no opportunity of bringing them before the public.

**THE CATTLE DISTEMPER.**—The foot-and-mouth disease among cattle in Northamptonshire has considerably increased during the past four weeks. Seventy-nine cases was returned last week. The same distemper has been increasing during the week in the counties of Dublin, Louth, Cavan, and Armagh. At a noted annual cattle fair held in Drogheda, the ground allotted to black cattle was almost deserted. Nearly all the fairs in the above counties have been marked by similar incidents, and the great Headfort (County Cavan) Agricultural Show has been adjourned until the distemper leaves the district. A fatal disease amongst the pigs has lately shown itself in many of the towns in the north of Ireland.

**A SOI-DISANT BUTLER.**—The *Bucks Chronicle* describes the arrest of a man named Richardson, who was in service as butler to Mr. E. Dyke Lee, at Hartwell House. Suspicion appears to have been aroused by his giving a false character, on Hartwell note-paper, to a person named Birch. The police getting information, went over to Hartwell and arrested Richardson, and search being made a considerable quantity of plate was found to be missing. The officer came on to London and traced out the prisoner's wife, who was also taken into custody, together with Birch. Subsequently a quantity of the Hartwell plate was found at pawnbrokers.

**DR. LIVINGSTONE.**—Sir Roderick Murchison has received the following from Dr. Kirk, of Zanzibar, dated July 19th:—"I can, I regret to say, give no further accounts of Livingstone. What last I wrote about his visit to that little-known place west of Tanganyika is confirmed, and the Arabs from that quarter seem to count him quite one of the residents of those places. There is certainly no ill-feeling on the part of the Arabs to him. The little jealousy they seem to have shown at first has passed off, and I sent a letter a few days ago by the first caravan of the season to Uji. Do not despair. The Doctor is moving slowly, but safely; he evidently feels his way, and is determined to leave little doubts behind him this time."

**THE NEW POSTAL RATES.**—Friday's *Gazette* contains an order directing that the new postal rates shall come into operation from the 5th of October next. The letter rates are as under:—

On every inland letter not exceeding one ounce	1 <i>d.</i>
Exceeding one ounce and under two ounces	1½ <i>d.</i>
Not exceeding four ounces	2 <i>d.</i>
Not exceeding six ounces	2½ <i>d.</i>
Not exceeding eight ounces	3 <i>d.</i>
Not exceeding ten ounces	3½ <i>d.</i>
Not exceeding twelve ounces	4 <i>d.</i>

Exceeding twelve ounces in weight—for the first ounce and for every additional ounce or fractional part of an ounce, 1*d.*

The above rates refer only to letters upon which the postage is prepaid.

**A LANCASHIRE "FASTING GIRL."**—In the fold of Ennell-lane, which closely adjoins the village of Walton-le-Dale, which is about a mile and a half from Preston, there is a cottage, wherein for three years a young woman has been lying bedfast, and who for between one and two years has had nothing to eat. Her name is Ann Riding; she is thirty-three years of age, and resides with her aunt. Prior to being taken ill, she was a strong, healthy young woman, never losing a day's work, and was employed as an operative at a mill. For sixteen months the young woman has had no food at all; has only occasionally taken a drop of water during that period, and latterly has had nothing to either eat or drink. She is conscious but very weak; she gets little sleep, and cannot bear a lighted candle in the room at night time. It is supposed that she is suffering from abdominal atrophy. The relatives in charge of the young woman are humble, honest people, and make no "show" of the case, which is hardly known in the district.

**THE NEW ACT ON LODGERS' GOODS.**—The Act to protect the goods of lodgers against distresses for rent due to the superior landlord has been issued. A lodger, if a distress is levied, is to make a declaration that the immediate tenant has no property in the goods distrained. Annexed to the declaration is to be a correct inventory, and if the lodger shall subscribe the declaration or inventory knowing either of them to be untrue in any particular, he shall be deemed guilty of a misdemeanor. If after such declaration and inventory, and after the lodger

has paid or tendered the rent, if any due, the superior landlord shall levy a distress, he shall be deemed guilty of an illegal distress, and the lodger may apply to a police-court for an order for the restoration of such goods; besides which, the superior landlord is to be liable to an action at the suit of the lodger, in which action the truth of the declaration and inventory may likewise be inquired into. The Act is not to extend to Scotland.

The CUSTOMS REPORT for 1870 is exceedingly satisfactory. The total trade of the kingdom in that year exceeded 600,000,000*l.*, an immense increase upon any previous period. Our total exports, bullion included, reached 263,000,000*l.*, and our exports to our own possessions 52,000,000*l.* It was a year of war, but our trade increased with almost every country, and more especially, in spite of her protective duties, with the United States. No less than 1,043 new ships of 362,877 tons were built and registered in the United Kingdom, and the total number of registered ships is now 37,593, with an aggregate tonnage of 7,150,841. Smuggling has ceased except in one article, tobacco, but as regards that article the Commissioners are evidently suspicious. They think it increasing at out-ports, and seem inclined to believe that small parcels are pretty frequently brought in amongst free goods. It is to be noted that in some of the most important branches of commerce very great further increase is hardly likely. For instance, we imported 140,000,000*lbs.* of tea, being 23*lbs.* for each house, or nearly ½ *lb.* a week. Would labouring men drink much more, even if the tax were off?—*Spectator*.

**AUSTRALIAN MEAT.**—The Guardians of St. Luke, Chelsea, recently received two cases of Australian preserved meat in 6*lb.* cans, one of beef and one of mutton, which they directed the master to report upon. The following is the report of the master (Mr. Gibbons):—"With reference to the quality of Australian meat submitted for report, I am of opinion that it is of excellent quality, both mutton and beef, and well adapted for the inmates of asylums and other large institutions. The change, however, should be gradual, as it would take some time before the palate could adapt itself to meat prepared without either seasoning or flavour as in the case of Australian preserved meats. For the aged and infirm inmates in the infirmary it would be an agreeable change from fresh-killed meat, but at the same time I fear they would soon become tired of it, and considerable waste would be the result. Its general application into the house for all classes of inmates would, I fear, be an unsuccessful experiment." In answer to a guardian the master said he did not think the meat possessed sufficient nutriment or gravy. The board decided not to introduce the preserved meat into the house.

THE EARL OF SHAFTESBURY was presented with the freedom of the city of Glasgow on Monday. In his speech the noble earl, after duly acknowledging the value of the honour conferred upon him, enlarged upon various social topics, and told a story showing the Duke of Wellington's feeling about war. Very many years ago (Lord Shaftesbury said), he was driving through Hertfordshire with the old Duke of Wellington in his carriage. It was a beautiful summer evening, the sun was shining, and everything looked flourishing and joyous. The Duke was silent for a quarter of an hour or twenty minutes. At the end of that time he said—"I will tell you what I have been thinking about. I have been contemplating this very beautiful country, and I have been thinking what a curse war is. Suppose," he said, "I had to take military possession of this district, I should have to lay low every beautiful thing which you see here. Take my word for it, said that old veteran, the hero of a hundred battles—"take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again." He could not but feel, amid all the terrible threats that we hear, what dangers overhang this our country, and yet at the same time he was encouraged when he thought of the grand old Scotch motto around the Scotch thistle, *Nemo me impune lacessit*, which means, in simple language, this—Just you let me alone, for if you don't I will give you quite as good as you bring. That he owned to be the character of Scotchmen and the character of Englishmen. Their language was the language of defence, and not of aggression. That was the position they should occupy, and they should never resort to war except it was absolutely necessary for the safety and honour of the realm.

**CITY OF LONDON SCHOOL.**—From a report recently presented to the Court of Common Council by the managing committee of the City of London School it is learnt that the average number of pupils during the past year was 657, the accommodation at present available in the school not permitting of the admission of more than this, without some degree of inconvenience. Since 1837, when the institution was established, upwards of 7,500 pupils have been admitted. These numbers afford some means of judging of the great extent of the benefits resulting from the school, and they would, the committee think, be of themselves sufficient evidence of its superiority and success. The many distinctions gained by pupils at the Universities afford a valuable test of the great success of the system pursued at the school, while the chief aim of the institution—the preparation of lads for the active duties of commercial life—is steadily kept in view. The committee bear testimony to the satisfactory moral tone and general behaviour of the pupils, and to the earnestness of purpose and attention to duty which are exhibited throughout the establishment. They also refer, in complimen-



tary terms, to the ardour and ability of the Rev. E. A. Abbott, the head master, upon whose efforts the success of the school has been largely dependent, and to the zealous and able co-operation of the rest of the educational staff; and they express their deep regret at the loss sustained by the institution by the death of Mr. Brewer, the secretary. The balance-sheet shows a total receipt, during 1870, of 7,807l., and a total expenditure of 7,529l., leaving a balance to the good of about 278l. In connection with the school, it may be mentioned that the Court of Common Council has recently, on the motion of Mr. Henry A. Isaacs, the chairman of the Vacant Land Committee, referred it to the School Committee to consider whether it would not be advisable to remove the institution to some more convenient site belonging to the Corporation where increased accommodation, and, above all, a playground, could be given to the pupils. It is believed that among other sites that of Whitecross-street Prison has been mentioned for the purpose.

### Gleanings.

A display of the aurora borealis, and the phenomena of the solar halo, are described by correspondents of the *Times* as having occurred last week.

Dr. H. Vohl states that much of the pink and rose-coloured note-paper is dyed with the arsenical residues obtained in the manufacture of fuchsine, and that much arsenic can be detected by the ordinary chemical tests in such paper.

A bitter quarrel has been caused in a church in Maine by the practice of some of the members taking their dogs to church with them. The choir have refused to sing if the dogs are not excluded from the sanctuary.

"Patty," a lady called to a little girl who was in the parlour, "did you tell your mother that I was here?" "Yes'm," answered Patty, demurely. "And what did she say?" "She said, 'Oh, that dreadful woman again!'"

A new sect, called Soul Sleepers, is said to be making considerable progress in south-western Virginia. Their creed is that of the annihilation of the wicked and the sleep of the righteous until the resurrection.

"So you are going to keep a school?" said a young lady to her maiden aunt. "Well, for my part, sooner than do that, I would marry a widower with nine children." "I would prefer that myself," was the quiet reply; "but where's the widower?"

This is the way an American lecturer explained a phenomenon: "You have seen a cow, no doubt. Well, a cow is not a phenomenon. You have seen an apple-tree. Well, an apple-tree is not a phenomenon. But when you see the cow go up the tree tail foremost to pick the apples, it is a phenomenon."

Not long ago a gentleman had occasion to reprove his little son, aged four and a-half years, for an offence which had on other occasions called forth words of correction. The parent closed with, "Now, Willie, I don't want to speak to you again about this," which was promptly and very decidedly responded to as follows:—"Well, pa, I doesn't want you to!"

A WARNING.—(By the sea-side).—Lady: "Can I have a machine this morning?" Proprietor: "Wal, M'm, I dunno! Ye see we're werry full here—and the fact is the families as sleeps in the machines ain't up yet!"—*Fun.*

HOW TO KEEP THE BEDROOM COOL.—"A. B. W." writes to the *John Bull*:—"During nearly all the intolerable hours of a tropical day almost every bedroom window may be seen wide open, and taking in wholesale, for the punishment of the inmates at night, a supply of the roasting element. If domestics would carefully close bedroom windows and draw down the blinds when the morning heat sets in, keep them closed till the outer atmosphere in the evening is reduced to the same temperature as that within, and then open them for the night, a luxury worth having would be secured."

A SERMON INTERRUPTED.—An American paper mentions that while the Rev. Mr. Carter was preaching at Union, Ohio, on the afternoon of Sunday, the 16th of July, one Mrs. Osborne came in and walked up to the pulpit and announced that some persons had broken into Mr. Trone's house while he and his family were attending Sabbath-school, and that he wished for some help to catch the thieves. Mr. Carter asked the congregation to indicate what they would do, and a majority being for hunting the thieves, he "called for the long metre doxology and pronounced the benediction," and the pursuit was commenced. It is stated that the thieves "were finally caught"; notwithstanding the advantage obtained by means of the "long metre."

A FRENCH CRITIC ON ENGLISH WOMEN.—The Paris correspondent of the *Standard* writes:—"M. Taine—our French 'Ruskin'—has been over in England lately, and has turned his visit to account by carefully noting the manners and customs of the 'perfidious islanders.' The following extract about 'dress' will interest your fair readers:—"From five to seven (in the park I presume) there is a great display of beauty, not unadorned. The faces are lovely, and the dresses costly; but, as a rule, there is sad want of taste. The colours are

outrageously loud, and the forms ungraceful; the crinolines are too voluminous, or voluminous in the wrong places, forming, as a rule, a series of geometrical cones not pleasant to the eye; then there are green flounces, gold jewellery, floating gauze, mounds of hair unartistically arranged, and on the top of all this scaffolding imperceptible little hats? The hat is overlaid with ornament, the hair is glued down too firmly over the temples, the mantle or jacket falls in a shapeless heap over the monstrously swelling petticoat, and the whole attire, with its plain blues and yellows, jars upon the eye. In broad noonday this is especially the case. The day before yesterday, for instance, at Hampton-court, among shopkeepers' wives, the dresses are awfully ridiculous. The favourite colour was a fierce violet, with golden girdles at the waist, which would have sent an artist into fits. I could not help telling a lady, 'Your dress here is more showy than in France.' 'Why, all our dresses come from Paris,' was the reply. I refrained from adding 'But it is you that choose them.' The fact is, that except among the upper classes, Englishwomen take a pleasure in making guys of themselves (*elles se faggotent a plaisir*). Under all this heap of badly-put-on clothes we can guess at the existence of sound, healthy, well-formed figures—but it is mere guesswork. The features are generally classically symmetrical, but too often remind one of the sheep's face. Many are mere babies, new wax dolls with glass eyes, so utterly empty they seem of all idea. Other faces have grown red, and suggest the tints of raw beef-steak. A few go to the extremes of ugliness; storks' necks, and herons' claws, with a huge battlement of protruding front teeth—the jaws of the carnivora. On the other hand, there are others who carry beauty beyond the limits of the ideal. A day or two ago, about ten a.m., near Hyde-park Corner, I remained entranced with admiration at the sight of two young girls—16 and 18—in a cloud of muslin, tall, slim, active, healthy; their figures as perfect as their faces—reminding one of those astounding flowers you can only see at very special flower shows—a whiteness of the lily or the orchid. And over and above that, a merry, innocent, happy look. In addition, crowds of young women on horseback, not riding to exhibit themselves, but to enjoy their gallop in the fresh morning air, not a grain of coquetry—their gestures are frank and open; truth and candour gleam upon you through their clear blue eyes—they shake hands with you as a man would—no gaudy nicknacks about their dress. Sometimes their father or brother stops to have a chat; they stop and listen, and thus accustom themselves to grave ideas. These fathers and brothers do one good to look at—expressive, determined faces, which betoken experience of life without that used-up look so common with us—less inclined than we are to smiles and the manoeuvres of politeness, but yet with a something about them that leaves a kind of feeling of respect, esteem, and occasionally confidence."

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

### Births, Marriages, and Deaths.

#### BIRTH.

FULLER—August 25, at Grafton Villa, Edgar-road, Winchester, the wife of the Rev. W. H. Fuller, of a daughter.

MACKENNA—August 17, at Leicester, the wife of the Rev. A. Mackenna, of a son.

#### MARRIAGES.

DAVIES—PRETHOUS—August 19, at Maize-hill Congregational Church, Greenwich, by the Rev. Robert Marten, B.A., Robert Oswald Davies, to Hannah Elizabeth, daughter of Samuel Pretious, Esq., Lloyd's.

BEAMENT—GARDNER—August 22, at the Poultry Chapel, by the Rev. Geo. Verrall, of Bromley, Kent, Kent, Joseph, eldest son of Mr. Joseph Beament, of 44, Westmoreland-place, City-road, to Eliza, eldest daughter of Mr. Christopher Gardner, of 25 and 26, Aldgate, City, E.

BREAKFAST.—Epps's COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." Also, makers of Epps's Cacao, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—No medicine can surpass these Pills in their purifying and correcting powers over every organ of the body. Stomach, liver, lungs, heart, and kidneys soon display subjection to their influence by which all diseases of those organs are arrested, all obstructions removed, and every function healthily performed. The digestion is, by their influence, so improved that scarcely any food disagrees; acidity and flatulency alike are checked, nausea and biliousness disappear, firmness is given to every muscle, and tone to every nerve; the mind becomes exhilarated, and the thoughts become cheerful. These wonderful Pills correct dyspeptic habits, whether resulting from residence in hot climates or over indulgence; they secure by night sound refreshing sleep which fits the body for renewed exertions.

BREAD, Saturday, Aug. 26.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Aug. 23.

#### ISSUE DEPARTMENT.

Notes issued	£39,648,465	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	24,648,465
		Silver Bullion	...
	£39,648,465		£39,648,465

#### BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,938,368
Reserve	3,367,032	Other Securities	16,530,216
Public Deposits	5,083,492	Notes	14,688,475
Other Deposits	22,352,520	Gold & Silver Coin	711,777
Seven Day and other Bills	542,792		
	£45,893,836		£45,893,836

Aug. 24, 1871. FRANK MAY, Deputy Chief Cashier.

### Markets.

CORN EXCHANGE, MARK LANE, Monday, Aug. 28.

We had a small supply of English wheat this morning, and but little of the new crop was offering. The weather being favourable for harvest we had less activity in the trade. English wheat made the prices of Monday last, and a few parcels were taken for France. Of foreign wheat large arrivals are to hand, and the demand was quiet at the advance of 1s. per qr. obtained during last week. Flour was unaltered in value. Peas, beans, and Indian corn maintained previous quotations. Barley of all descriptions was the turn lower. Of oats we continue to receive heavy arrivals, which have depressed prices further 6d. per qr. since Monday last. Cargoes on the coast have improved in value 1s. to 2s. per qr. for wheat during the week, and Indian corn 6d. per qr.

#### CURRENT PRICES.

		Per Qr.				Per Qr.	
		s.	s.			s.	s.
<b>WHEAT—</b>							
Essex and Kent,							
red.. ..		—	to	<b>PEAS—</b>			
Ditto new..		51	to 56	Grey .. ..	37	to 40	
White .. ..		—	—	Maple .. ..	43	46	
„ new .. ..		56	60	White .. ..	38	42	
Foreign red ..		52	54	Boilers .. ..	38	42	
„ white .. ..		57	59	Foreign .. ..	37	40	
<b>BARLEY—</b>							
English malting	31	34					
Chevalier.. ..	36	42					
Distilling .. ..	35	39					
Foreign .. ..	33	37					
<b>MALT—</b>							
Pale .. ..	—	—					
Chevalier.. ..	—	—					
Brown .. ..	49	54					
<b>BEANS—</b>							
Ticks .. ..	37	38					
Harrow .. ..	39	43					
Small .. ..	—	—					
Egyptian.. ..	32	33					
<b>FLOUR—</b>							
Town made ..	47	50					
Best country							
households ..	39	42					
Norfolk & Suffolk	37	38					

METROPOLITAN CATTLE MARKET, Monday, Aug. 28.—The total imports of foreign stock into London last week amounted to 20,240 head. In the corresponding week in 1870 we received 15,946; in 1869, 12,776; in 1868, 4,542; and in 1867, 10,789 head. In the cattle trade, to-day, nothing of interest has transpired. The receipts of stock have been on an average scale, and have been amply sufficient to meet the demand. The supply of beasts from our own grazing districts has been moderate, and the quality, generally, has been good. Choice stock has sold quietly, and the best Scots have not made more than 3s. 8d. to 5s. 10d. per 8lbs. Medium qualities have been in moderate request. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England, 350 various breeds; from Scotland, 5 Scots and crosses; and from Ireland, 150 oxen. There has been a good show of sheep in the pens. The demand has not been active, but prices have been supported. The best Downs and half-breeds have made 6s. 8d. to 6s. 10d. per 8lbs. Lambs have been quiet on former terms. Calves have sold slowly; and the demand for pigs has been inactive.

Per 8lbs., to sink the offal.

	s. d. s. d.		s. d. s. d.
Inf. coarse beasts	3 8 to 4 10	Pr. coarse woolled	6 2 6 6
Second quality	5 0 5 4	Prime Southdown	6 8 6 10
Prime large oxen	5 4 5 6	Lge. coarse calves	3 8 4 6
Prime Scots	5 8 5 10	Prime small	5 0 5 8
Coarse inf. sheep	4 4 4 10	Large hogs	3 6 4 0
Second quality	5 0 5 8	Neat sm. porkers	4 0 4 8

Lamb, 6s. 0d. to 7s. 6d., and Quarter old store pigs, —s. to —s. each.

METROPOLITAN MEAT MARKET, Monday, Aug. 28.—Limited supplies of meat have been on sale. The trade has been dull at our quotations.

Per 8lbs. by the carcass.

	s. d. s. d.		s. d. s. d.
Inferior beef	3 8 to 4 4	Middling do.	5 0 to 5 4
Middling do.	4 2 4 6	Prime do.	5 8 6 0
Prime large do.	4 8 5 0	Large pork	4 0 4 4
Prime small do.	5 0 5 4	Small do.	5 0 5 4
Veal	5 0 5 6	Lamb	5 4 6 4
Inferior Mutton	4 4 5 0		

PROVISIONS, Monday, Aug. 28.—The arrivals last week from Ireland were 1,423 firkins butter and 2,484 bales bacon, and from foreign ports 22,410 packages butter, and 2,902 bales bacon. The sale for Irish butter has been rather quiet the past week, owing to the extreme heat of the weather. Foreign butter has sold better, owing to the weather being a little cooler. Finest jersey and Dutch advanced about 4s. The bacon market continues steady, without alteration in prices.

HOPS.—BOROUGH, Monday, Aug. 28.—Our market has been quiet, but notwithstanding the limited business passing, prices are well maintained. The fine weather has had a beneficial effect upon the plantations, and favoured grounds have made considerable progress, while others have made none, owing to the severe attack of mould, which has spread and effected considerable damage, especially in Middle Kent. Continental reports of Belgium are more favourable. Latest advices from New York state the market to be very excited, owing to an increase of vermin in the plantations, and an advance of 5 cents. per lb. on 1870's has taken place, which, however, has tended slightly to check business. Mid and



East Kents, 3l., 4l. 4s., to 7l. 7s.; Weald of Kent, 3l., 4l., to 5l. 5s.; Sussex, 3l., 3l. 10s., to 5l.; Farnham and country, 4l. 10s. 5l. 5s., to 6l.; Olds, 1l., 1l. 5s., to 1l. 10s.

**POTATOES.**—BOROUGH AND SPITALFIELDS.—Monday, Aug. 28.—These markets have been scantily supplied with potatoes. The demand has been only to a moderate extent, at the annexed quotations:—Regents, 60s. to 80s. per ton; Kidneys, 80s. to 110s. per ton; Shaws, 40s. to 60s. per ton.

**SEED.** Monday, Aug. 28.—There is nothing of importance passing in cloverseed at present, the position remaining as noted in our last. Trefoil is steady, but with few transactions. New trifolium is again lower, with but a slow demand. New rapeseed is inquired for, and its value has improved 3s. to 4s. per qr. Hempseed is steady in value and demand. Canaryseed fully maintains the recent advance. New winter tares are in moderate supply; but as yet there is not much inquiry for them; however, last week's values were maintained to-day.

**WOOL.** Monday, Aug. 28.—Although business in the wool market has not been on a liberal scale, the tone has continued healthy; choice hogs and wethers have been dealt in to a fair extent, at extreme currencies; other sorts have sold quietly.

**OIL.** Monday, Aug. 28.—Linsseed oil has been quiet, but rape has been steadier. Other oils have sold slowly.

**TALLOW.** Monday, Aug. 28.—The market is steady. Y.C., spot, 44s. per cwt. Town tallow, 42s. 6d. net cash.

**COAL.** Monday, Aug. 28.—Market heavy, at last day's rates. Hettons, 18s. 3d.; Hartlepool (original) 18s. 3d.; Heugh Hall, 16s. 6d.; Kelloe South, 16s. 6d.; Eden Main, 16s.; Tees, 18s.; Wylam East, 17s. 6d. Ships fresh arrived, 47; ships left from last day, 3. Ships at sea, 5.

### Advertisements.

**APPRENTICE.**—Mr. Stock will shortly have a VACANCY for an APPRENTICE. Apply to Mr. Stock, Publisher and Bookseller, 62, Paternoster-row, London, E.C.

### HACKNEY COLLEGE.

The ANNUAL DEVOTIONAL SERVICE in connection with the commencement of the Session, will be held at the COLLEGE, WELL-STREET, HACKNEY, on WEDNESDAY next, the 6th of September, at Seven o'clock. An address will be delivered by the Rev. J. DE KEWER WILLIAMS. Tea will be provided at Six o'clock.

The Students will REASSEMBLE on FRIDAY, September 1st. Applications for supplies to be addressed to the Rev. Samuel McAll, the College, Well-street, Hackney.

J. E. RICHARDS, Secretary.

### BRISTOL BAPTIST COLLEGE.

The Services in connection with the Annual Meeting of the BRISTOL BAPTIST COLLEGE will be held on Wednesday, Sept. 6, as follows:—

At Twelve o'clock, a Devotional Service will be held at City Road Chapel, when an Address to the Students will be delivered by the Rev. Hugh Stowell Brown, of Liverpool.

At One o'clock, the Annual Meeting of Subscribers and Friends will be held in the Lecture-room of the College, when the Reports and the Treasurer's Account will be read.

A Cold Collation will be provided in the Schoolroom of City Road Chapel, at Three o'clock.

N. HAYCROFT, Secretary.

Bristol, August, 1871.

**COOK'S ANNUAL AUTUMNAL TOUR** to ITALY, personally conducted by Mr. THOS. COOK. Going by the Rhine, the Tyrol, and over the Brenner, to Venice, Florence, Rome, Naples, Pompeii, Leghorn, Pisa, Genoa, Turin, &c.; returning by Mont Cenis or any of the Alpine Roads. Leave London September 6 (or earlier if it is desired, to call at OBER-AMMERGAU, to see the PASSION PLAY). First class fares for the round and hotel accommodation for 30 days, 40 guineas; second class travelling and hotels, 36 guineas.

**ANOTHER TWENTY DAYS' TOUR** to the RHINE, SWITZERLAND, PARIS, &c., commencing WEDNESDAY, September 6. Personally conducted. First-class travelling and hotels, 20 guineas; second class and hotels, 17 guineas.

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The MICHAELMAS TERM will commence on THURSDAY, the 14th September.

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